

THE
REASONS
OF THE
CONVERSION
OF

Mr. John Sidway,

FROM

The *Romish* to the *Protestant* Religion.

Together with what usage he hath since
received in the Church of *England*.

As also a brief Account of his Travails,
Humbly Communicated to the High Court of

PARLIAMENT.

L O N D O N,

Printed for *Nevil Simmons*, at the Three Golden Cocks, at the
West end of *St. Pauls*, and *Langley Curtis* on *Ludgate*
Hill. 1681.

THE

REASONS

CONVINCING

Mr. John Sidway

The People of the Western Kingdom

receiving in the Church of Christ

As also a brief account of the

PARLIAMENT

of the Kingdom

Printed for David Simpson, at the Three Golden Globes, at the
West end of St. Paul's, and Langley Court in Ludgate
Hill, 1831.



TO THE
HIGH COURT
OF
PARLIAMENT.

JOHN SIDWAY *wissheth Grace, Mer-
cy and Peace, through Jesus Christ.*



Great and manifold were the
Blessings (most Noble and
Magnificent Assembly)
which Almighty God, the
Father of all Mercies, be-
stowed upon the People of
England, when your most Wise and Ho-
norable Ancestors, by a most impartial

and happy Reformation, expelled from the Church those Thick and Palpable Clouds of darkness, that for many years had overshadowed this Land, And as it yet giveth unto all that are well affected an exceeding great cause of comfort, so the fruit thereof doth extend it self, not only to the time spent in this Transitory World, but to our safe conduct to that Eternal Happiness which is above in Heaven. The occasions (most August Assembly) of my relinquishing the *Romish* way of Worship, were the many exceeding gross Errors, and most wicked Practices, which I found I must necessarily be daily guilty of, continuing therein. And the Motives that endued me to imbrace the Reformed Religion, and be Reconciled to *Protestancy*, were the most Sacred Scriptures, and Antient Fathers, unto whom I found the same agreeable, both which, having here exhibited

hibited, I humbly Present to your High Court; Humbly craving (since things of this Nature, have ever been Subject to the censures of ill meaning, and discontented persons) the same may receive Approbation and Patronage from so Learned and Judicious an Assembly, as your High Court is; That so (although I am exposed hereby, on the one side, to the undeserved Calumniation of the *Popish* party, who strive to keep the World in ignorance and darkness; and, on the other side, to the Foolish Malignity of self-conceited Brethren, who like of nothing but what is done by themselves, or at leastwise framed after their own fancy) I may rest secure; supported within, by the Truth and Innocency of a good Conscience (having walked in the ways of Simplicity and Integrity, as before the Lord) and sustained without, by the Powerful Protection

tection of your most August Assemblies,
Grace and Favour (which no doubt
will ever give Countenance to honest
and Christian endeavours) against bit-
ter Censures, and Uncharitable Impu-
tations.

The Lord of Heaven and Earth grant
to this our Nation, that by your wise
endeavours, *Popery* may be utterly Ex-
tirpated, and *Protestancy* firmly establish-
ed to all generations: So that Peace and
Happiness, Truth and Justice, Religion
and Piety, may ever flourish.

THE



T H E
Printers Epistle
T O T H E
R E A D E R.

Courteous Reader.



Ince he that is Cured of a most dangerous Distemper, may do very good service in Relating to others the means of his Recovery; The Author hath here exhibited to thy most Candid View, and Serious Consideration, what (as may hereby easily be gathered) with very great Cost, hard and diligent Study, long and tedious Travel, and most eminent Danger, he was several years in coming to the knowledge of.
The

The Book (thou wilt find) although but little, is of very great and universal use. For (the Grace of God cooperating therewith) art thou a Heathen, Jew, Turk, or Infidel, it will bring thee to the Faith of Christ; art thou a Christian, it will greatly confirm thee in thy Sacred Faith, and exceedingly encourage thee in thy Religious Practice. More particularly, art thou a Papist, it will cause thee to Relinquish thy Errors, Idolatries, Blasphemies, and Superstitions, and to adhere to the most Catholick Faith, and most pure Practice of the Antient times. Art thou a Protestant, it will greatly fortifie and strengthen thee, in thy most Renowned Primitive Christian Faith, and Orthodox Profession. In fine, whatsoever thou art, it will bring thee to embrace the Commands of God, and to avoid the Darts of the Devil; if thou reapest the benefit thereby intended, give God the Glory.

Vale.

Whereas

WHereas there is joy in the Presence of the Angels over a Sinner Converted, and that we are Comanded to let our Light so shine before Men, as that they may see our good Works, and Glorify our father which is in Heaven; I have here shewed to the World, the Reasons of my Conversion, from the *Romish* to the *English* Church. I was Born at *Dublin* in *Ireland* but of an *English* Extract, was Educated in a Jesuits Colledge at *Bologna* in *Italy*, where I remained until I had not only Commenced Master of Arts, but was by standing Batchelor of Divinity. At my first coming to *Bologna* several Protestants often told me, that the *Roman* Religion was not good, and greatly indeavored to perswade me from it, but perceiving their delign herein was to bring me to their own, I desired to know of them, whether the Protestant Religion were Catholick, had Antiquity, Succession of Chairs, Perpetual continuance, wrought Miracles, and had the greatest number of Christians: (which I looked upon, being so instructed, to be the Marks of the true Church,) but they being not able to shew it to be thus in the *Romish* sense, I was so obstinate against Protestancy, that I gave them such a repulse they never after troubled me.

The Jesuits, in the next place, after I had been a while there, set upon me to enter into their order, and did so assault me with such allurements and perswasions in order thereunto, that I was so streightened to overcome their Temptations, that many a time I have spent all the time allotted for recreation, in Prayer to Almighty God, that of his great mercy he would give me his assistance to defend me from them. And as often as they tempted me thereunto, I told them, what I might have hereafter I knew not, but as yet I had no inclination to enter into a Religious order, but if I had ever such an inclination, I would sooner enter into their order, then any other. And with this they seemed to be well satisfied, nevertheless it was but a meer put off, for I did not at all approve their ways.

When I came to study Divinity, reading the Fathers, I often in the same observed divers passages, which in my opinion, made as exceedingly against both the Faith and Practice of the Church of *Rome*, as might be, which whether they do or no, let the World Judge. I have quoted them exactly as they are in their works, making.

First, against Purgatory & Limbus Infantium.

Cyprian in his
Book of Mor-
tality, Sect. 11,

THe just are called to refreshment, and the unjust are snatch-
ed away to Punishment: there is presently given rewards
to the Faithful, and Punishments to the Wicked.

Augustine in
his 7th Tomb,
and 5th Book
Hypognosticon
against the Pe-
lagians p. 957.

The Faith of the Catholicks by Divine Authority believeth the
first place to be the Kingdom of Heaven, from whence, as I have
said, is excepted he which is not Baptized, the second to be Hell;
where every Apostate or Stranger from the Faith of Christ shall un-
dergo Eternal Punishments. The third place we are utterly igno-
rant of, nor do we find it in the Holy Scriptures. Feign thou Pelagian
a place out of the Ware-house of thy Opinion.

Augustine in
his Book of the
Vanity of the
World, Tomb
9th Chap. 1.

Know for certain, that when the Soul is departed from the Bo-
dy, it is either presently placed in Paradise for its good works, or
certainly is cast headlong into the Pit of Hell for its Sins. Choose you
now what you will have, and dispose of this now in your life-time, ei-
ther Perpetually to rejoyce with the Saints, or without end to be Punish-
ed with the Wicked,

Augustine in
his 10th Tomb
of time. Ser-
mon. 202.

Let no Man deceive himself, my Brethren, there are but two places,
and a third there is not for any, he which deserveth not to Reign with
Christ, without all doubt shall Perish with the Devil.

Augustine also saith the same in Effect, in his 7th. Tomb and first Book of the Deserts and
Remission of Sins, Chap. 28. And in his fifth Tomb and Twenty first Book of the City of
God, Chap. 25.

2ly. Against the Invocation of Angels and Saints de-
parted, and the making of them our Mediators and
Intercessors.

The Council
of Laodicea,
can. 35.

FOr it becometh not the Church of God to leave off, and be gone,
and nominate Angels, and make Congregations which are known
to be forbidden; if any one therefore shall be found observing
this Occult Idolatry, let him be accursed, because he leaveth our Lord
Jesus Christ the Son of God, and delivereth himself up to Idolatry.

Theodore up-
on the third
Chapter of the
Epistle to the
Colossians.

For whereas they did command to adore Angels, he commanded the
contrary, that both words and deeds might adorn the remembrance
of Christ the Lord: and saith through the sending forth of the Acti-

I. *Contra Purgatorium & Limbum Infantium.*

AD refrigerium iusti vocantur, ad supplicium rapiuntur iniusti; datur velocius tutela fidentibus, Perfidis poena.

Cyprianus in libro de Mortalitate sollicitudinis ne undecima;

Primum enim locum fides Catholicorum Divina Autoritate regnum credit esse Caelorum, unde, ut dixi, non Baptizatus excipitur. Secundum gehennam; ubi omnis Apostata vel à Christi Fide alienus Eterna supplicia experietur. Tertium penitus ignoramus, imo nec esse in Scripturis Sanctis invenimus. Finge *Pelagiane* locum ex Officina dogmatis tui.

Augustinus Septimo tomo, libro quinto Hipognostici contra Pelagianos, Pagina nongen: essima quinquagesima septima.

Scitote verò, quòd cum anima à corpore evellitur, statim aut in Paradiso pro meritis bonis collocatur, aut certè pro peccatis in inferni tartara præcipitatur. Eligite modò quod vultis, & hoc jam in vita vestra disponite, aut Perpetualiter gaudere cum Sanctis, aut sine fine cruciari cum impiis.

Augustinus tomo nono, libro de vanitate seculi, capite primo.

Nemo se decipiat, fratres, duo enim loca sunt, & tertius non est ullis, qui cum Christo regnare non meruerit, cum Diabolo absque dubitatione ulla peribit.

Augustinus tomo decimo de tempore sermone doctrinae secundum

Augustinus etiam idem in effectu dicit tomo septimo, libro primo de peccatorum meritis & remissione, capite vigesimo octavo. Et quinto tomo, libro vigesimo primo de civitate Dei, capite vigesimo quinto.

Secundo. Contra invocatio Angelorum, & Sanctorum defunctorum, & facientem eos Mediatores & Intercessores.

Quòd non oporteat Ecclesiam Dei relinquere, & abire atque Angelos nominare, & congregationes facere, quæ interdita noscuntur. Si quis igitur inventus fuerit huic occultæ Idololatriæ serviens, sit anathema, quia derelinquit Dominum nostrum Jesum Christum Filium Dei, & se Idololatriæ tradidit.

Consilium Ludovicum de odicenum canonum trigesimo quinto.

Quoniam enim illi Angelos jubebant adorare, ipse contrarium præcipit, ut & dicta & facta exornent recordatione Christi Domini: & Deo, inquit, & Patri gratiarum actionem emittite

Theodoretus in caput tertium ad Colossenses

Clement Pope and Martyr in his second Book of Apostolical constitutions c. 32. on of thanksgiving to God and the Father, by him, and not by Angels. Following also this Law of the Laodicean Council, and willing to be cured of that old Disease, read, it is to be taken heed least they should pray to Angels, and least they should leave Our Lord Jesus Christ.

It is not lawful to come to Almighty God, unless by Christ.

Origin in his Eighth Book against Celsus. And whereas notwithstanding he saith to us, there is one God the Father of whom are all things, he saith to us this word of himself, and to all which would ascend to the most High God of Gods, and to the most High Lord of Lords, but he ascendeth to the most High God, which inseparably and indivisibly Worshippeth him, by Jesus the Son of God; by whose only conduct he cometh to the Father.

Origen in his Eleventh Book upon John c. 7. He hath said, impelling them to ask with confidence, affirming Amen, Amen, whatsoever you shall obtain by request from the Father, you shall ask it in my name, and hath added in my name to the end he may shew himself a Mediator, for no Man cometh to the Father, unless by the Son.

Asanasius also in his Fourth Oration against the Arians, treating upon the words of Paul to the Thessalonians, pag. 259. And **Augustine** in his Eighth Tomb, in his Enarration of the hundred and Eighth Psalm, say plainly the like things.

3ly. Against one Mans works being applyed to another.

Chrysostome in his Commentary upon Matthew, Cannon. 27. For the foolish Virgins, their Lamps being out, cannot go forth to meet him. They which were Wise were Prayed that they would lend them Oyle; to whom they answered we cannot lend our selves, because there is not perhaps that there may be enough for every one. So that works and deserts done by others shall help no Man, because it is necessary that every one buy Oyle for his own Lamp.

Leo the Great in his 81 Epistle, which is to the Palestine Monks, in the first Tomb of the Councils, pag. 791. And **Leo the Pope** in his 95 Epistle written to **Leo Augustus**, do plainly also say the like.

per ipsum, non per Angelos. Hanc etiam legem sequens *Laodiceana* Synodus, & volens veteri illi morbo mederi, lege cavit ne precarentur Angelos, & ne relinquerent Dominum nostrum Jesum Christum.

Clemens Papa & Martyr libro secundo constitutionum Apostolicarum capite trigesimo secundo.

Non enim ad Omnipotem Deum accedere licet, nisi per Christum.

Origines contra celsum, libro 1 Octavo.

Cum autem dicit, nobis tamen unus Deus Pater ex quo omnia, vocem hanc, nobis, dicit de seipso, & omnibus qui adscenderunt ad summum Deum Deorum, & ad summum Dominum Dominorum. Adscendit autem ad summum Deum is, qui eum inseparabiliter & indivisibiliter colit, per Jesum Dei Filium, cujus solius ductu pervenitur ad Patrem.

Ad petendum cum fiducia impellens eos, amen amen affirmans dixit, impetrabitis à Patre quicquid in nomine meo petieritis. In nomine autem meo, addidit, ut Mediatorem se & Collargitorem ostendat. Nullus enim accedit ad Patrem, nisi per Filium.

Cyillus libro undecimo in Joannem, capite Septimo.

Athanasius etiam contra Arianos oratione quarta, Paginâ ducentessimâ quinquagesimâ nonâ agens de verbis Pauli ad Thessalonicenses; & Augustinus Octavo tomo, in narratione Psalmi centesimâ Octavi, similia clarè dicunt.

Tertiò. Contra applicationem unius Operum ad alium.

Quia prodire obviam fatuæ (Virgines) extinctis lampadibus non possunt, deprecantur eas quæ prudentes erant, ut oleum mutuent. Quibus responderunt non posse se dare, quia non fit fortè quod omnibus satis sit, alienis scilicet operibus ac meritis neminem adjuvandum, quia unicuique lampadi suæ emere oleum sit necesse.

Hilarius commentario in Mattheum canone vigesimo septimo.

Leo Magnus Epistola Octogesima primâ, quæ est ad Palestinos Monachos. Primo tomo conciliorum; Paginâ Septingentesimâ Nonagesimâ primâ: Et Leo Papa in Epistola Nonagesima quinta Scriptum ad Leonem Augustum, clarè etiam simile dicunt.

Quarto.

Fourthly. Against the Adoration of Angels, Martyrs, and Saints departed.

Epiphanius in
his third Book,
Hæres. 79.

LET Mary be had in honor, and the Father the Son and the Holy Ghost be Adored: Mary no Body Adoreth. I say not that either Woman or Man, neither do the Angels receive such glorification, this Mystery is due to God. The things which were ill writ in the Heart of the deceiver are blotted out. The desire of the Tree is taken from the Eyes, it is turned again a fiction to the Lord. Eve returned with Adam, that she might Worship God only; not that she might be led away by the voice of the Serpent, but might remain in the Precept of God, thou shalt not Eat of the Tree; and it was a Tree, not error, but by him the Tree was made inobedience of Error. Let not any one Eat of the Error, which is for St. Maries sake, for although the Tree was fair, but yet not for Food; so Mary is very fair, and holy, and honorable; but not for Adoration. These truly do again renew the mixture of Fortune and prepare a Table for the Devil and not for God, as it is written, and they are fed with the food of impiety, and as the holy Scripture saith, and the Women do bear fine Flower, and their Children gather Wood, to make Cakes with Oyle subdued to the Army of Heaven. Such Women are repressed by Jeremiah that they may not trouble the World; and lest they should say, let us honor the Queen of Heaven. Taphnas also knew to Punish these; the places of these Edifices have known to receive Bodies to Corruption.

Cyril of Alexandria in his
Third Tomb
and Sixth
Book against
Julian fol. 50
in the Letter
A.

But we say the Holy Martyrs be neither Gods, nor have we been wont to Adore them; But we Praise them with great Honors that they have striven valiantly for the truth, and have observed the sincerity of Faith, so that they despised their lives, and their farewell sayings prevailed in the greatest Perils by the Terrors of Death; and were of such fortitude, as to stir up to themselves Statues of their Life.

Quarto. Contra Adorationem Angelorum, Martyrum, & Sanctarum de mortuorum.

SIt in honore *Maria*: Pater & Filius & Spiritus Sanctus adoretur. *Mariam* nemo Adoret, non dico Mulierem, imo neque virum: Deo debetur hoc Mysterium. Neque Angeli capiunt talem glorificationem. Deleantur quæ male scripta sunt in corde deceptorum. Tollatur ex oculis cupiditas ligni. Convertatur rursus figmentum ad Dominum; revertatur *Eva* cum *Adam*, ut Deum colat solum; ne ducatur serpentis voce, sed permaneat in Dei præcepto, ne comedas de ligno; & erat lignum, non error, sed per ipsum lignum facta est inobedientia erroris: Ne comedat quis de errore, qui est propter sanctam Mariam. Nam etsi pulchrum est lignum, sed tamen non ad cibum. Etsi Pulcherrima est *Maria*, & Sancta & honorata; at non ad Adorationem. Hæ verò rursus renovant fortunæ mixturam & præparant Diabolo & non Deo mensam, velut scriptum est, & pascuntur cibo impietatis, velut dicit divina scriptura, & foeminae ferunt Pollinem, & filii colligunt ligna, ut faciant placentas oleo subactas exercitui Cœli, compescantur à *Jeremia* tales Mulieres & ne turbent orbem Terrarum: Ne dicant, honoramus Reginam Cœli. Novit enim *Taphnas* has Punire; noverunt loci horum ædificiorum corpora suscipere ad Putrifactionem.

Epiphanius in libro tertio, hæres. Septuagesima Nonâ.

At Sanctos Martyres neque Deos esse dicimus, neque adorare consuevimus: laudamus autem eos Potius summis honoribus, quod pro veritate strenuè certarunt, & fidei sinceritatem servarunt, ita ut suam animam contempserint, & mortis terroribus valedicentes Prævaluerint in summis periculis, tantæque fuerint fortitudinis, quasi statuas sibi suæ vitæ excuturi.

Cyrillus Alexandrinus, tertio Tomo, libro Sexto contra Julianum folio quinquagesimo, liberâ A.

Nos

Hierom in his second Tomb in his Epistle against Vigilantism for the repair of the Priests. p. 119.

I do not say that we may not Worship and Adore the reliques of Martyrs, but also that we may not Worship and Adore the Sun and Moon, not Angels, not Arch-Angels, not Cherubin, not Seraphin, nor any name which is named both in this World and in the World to come, for we may not serve Creatures rather than the Creator, which is Blessed in the World.

Augustine in his first Tomb in his Book of the true Religion, chap. 55.

The Worship of dead Men is not a Religion for us, if they have lived Godlike; they have no such property as to seek such honors; but they will worship him, by whose illumination their deserts are Praised by us that we be their Fellow-servants, therefore they are to be honored for imitations sake, not for Religions sake, but if they have lived ill, wheresoever they are, they are not so to be honored.

Augustine also in his first Tomb, in his Book of the Manners of the Catholick Church chap. 30. Cyril of Alexandria in his second Book of Treasure, in his first chapter against Eunomius; Ambros in his first Book of Faith to Gratianum Augustus, chap. 7. and many others, do say the like.

Fifthly. Against the Adoration of Images.

The Council of Eliber celebrated in the time of Constantine the

great. Can. 36. Tertullian in his Book of the Crown of a Warriour, c. 10.

It pleaseth, that Pictures ought not to be in the Church, nor that any thing should be Painted upon the Walls, least the same should be Worshipped and Adored.

John the less hath said, keep you from Idols; not now from Idolatry, as from a duty; but from Idols: that is, from the very Effigies of them, for it is an unworthy thing that there should be an Image of the Living God, an Image of an Idol and dead thing there may be.

Lactantius in his second Book of Divine Institutions c. 19.

It is not to be doubted, but there is no Religion, where there is an Image, for if Religion be of Divine things, there is nothing Divine unless in Celestial things. Images therefore want Religion, because that nothing Celestial can be in that thing, which is made of the Earth; which truly may appear to a Wise-man by the very name, for whatsoever is feigned, must needs be false; neither may that ever receive the name of a true thing, which feigneth the truth like a Drone, and for imitation, but if there be any imitation, it is not chiefly a serious thing, but is as it were a Play and a Jest. Religion

is

Nos autem non dico martyrum reliquias, sed ne solem quidem & Lunam, non Angelos, non Archangelos, non Cherubim, non Seraphim, & omne nomen quod nominatur, & in præsentī seculo & in futuro, colimus & adoramus: ne serviamus creaturæ potius quàm Creatori, qui est benedictus in secula.

Hieronymus in secundo tomo Epistolæ adversus vigilantium ad Riparium Presbyterum, Paginâ Centâsimâ decimâ nonâ.

Non sit nobis religio cultus hominum mortuorum: quia si piè vixerint, non sic habentur ut tales quærant honores; sed illum à nobis coli volunt, quo illuminante lætantur meriti sui nos esse conservos. Honorandi ergo sunt propter imitationem, non adorandi propter religionem: Si autem malè vixerint, ubicunque sint, non sunt colendi.

Augustinus tomo Primo, libro de vera religione, capite quinquagesimo quinto.

Augustinus etiam primo tomo, libro de moribus Ecclesiæ Catholicæ, capite trigésimo; Cyrillus Alexandrinus libro secundo Thesauri, capite primo contra Eunomium; Ambrosius libro primo de fide ad Gratianum Augustum, capite septimo; & multi alii similia dicunt.

Quintò. Contra Adorationem imaginum.

PLacuit, picturas in Ecclesia esse non debere, ne quod colitur aut adoratur, in parietibus depingatur.

Concilium Eliberinum tempore Constantini Magni celebratum, trigésimo sexto Canone, Tertullianus libro de corona militis capite decimo.

Johannes filioli, inquit, custodite vos ab idolis: non jam ab idolatria quasi ab officio, sed ab idolis, id est, ab ipsa effigie eorum indignum enim ut imago Dei vivi, imago idoli & mortui fiat.

Non est dubium, quin religio nulla sit, ubicunque simulacrum est, nam si religio ex divinis rebus est, divini autem nihil est, nisi in cælestibus rebus: carent ergo religione simulacra: quia nihil potest esse cæleste in ea re, quæ sit ex terra: quod quidem de nomine ipso sapienti apparere potest. Quicquid enim simulatur, id falsum sit, necesse est: nec potest unquam veri nomen accipere, quod veritatem fūco, & imitatione mentitur. Si autem omnis imitatio, non res potissimum seria sed quasi ludus ac jocus est: non religio in simulacris, sed minus religionis

Lactantius de divinarum institutionum secundo libro, capite decimo nono.

is not in Images, but in Images is the least of Religion. The true one therefore is to be preferred before the false, and we must tread under foot Earthly things, that we may follow Heavenly.

Take heed to your selves, that you observe the Traditions which you have received, that you do not decline either to the right hand, or to the left; for the doing of which bear away these things: Be you mindful, my beloved Children, that you do not carry Images into the Church, nor set them in the Burial places of the Saints, but perpetually carry about you God in your Hearts. Moreover do not suffer them in your common house, for it is not a Christian right to be held suspended by the Eyes, but by the Cogitation of the Mind.

Epiphanius Cy-
prus, as he is
Cited by Gre-
gory Neocesa-
sianus in the
sixt action of
the second
Nicaen Council

Tertullian in
his Book of
Idolatry, ch. 4.

God forbiddeth an Idol as well to be made, as to be worshipped, and by how much it goeth before, that it may be that which may be worshipped; by so much it is before, that it may not be, if it be not lawful to be worshipped. For this cause, the Divine Law Proclaimeth the very matter, to wit, of Idolatry to be rooted out, you shall not make (saith the same) an Idol adjoyning, neither the likeness of them which are in Heaven, and which are in Earth, and which are in the Sea: and strictly forbiddeth the Servants of God, the Arts of this sort throughout the whole world. Enoch also had gone before foretelling this, that all the Elements, and every Sense of the World, which are contained in Heaven, which are contained in the Sea, and which are contained in the Earth, should be turned Devils unto Idolatry; and that the Spirits of Desert Angels should be Consecrated for God against the Lord. Every thing therefore that a humane worshippeth besides him, who is the Maker and Creator of all things, is an error; their Images are Idols, and the Consecration of Images is Idolatry, whatsoever a worshipper of Images committeth, without doubt it shall be deputed to whatsoever Artificer and of whatsoever Idol. Lastly, the said Enoch precondemneth in Commination, both the makers and worshippers of an Idol.

Tertullian a-
gain in the
same place.

I swear to you Sinners, that in the day of the Blood of Perdition, there is prepared a Penance for you, you which serve stones, and which make Golden, Silver, Wooden and Stony Images, and Fittils, and serve Phantasmes, and Devils, and infamous Spirits, and every error not according to knowledge, shall find no help from them.

Isaiah

gionis est. Præferendum est igitur verum omnibus falsis, cal-
canda terrena ut Cælestia consequamur.

Attendite vobis, ut servetis traditionis quas accepistis. Ne declinetis neque ad dextera neque ad sinistra, quibus infert hæc: *Epiphanius Cyprius ut ci-
tatur à Grego-
rio Neocæsari-
ensi actione
Sexta Synodi
Nicenæ Secun-
da.*
Estote memores dilecti filii, ne in Ecclesiam imagines infera-
tis, neque in Sanctorum cæmeteriis eas statuatis, sed perpe-
tuo circumferte Deum in cordibus vestris. Quinetiam ne-
que in domo communi tollerentur, non enim fas est Christi-
anum per oculos suspensum teneri, sed per occupationem
mentis.

Idolum tam fieri quam coli Deus prohibet, quanto præcedit
ut fiat quod coli possit, tanto prius est ne fiat si coli non licet. *Tertullianus
libro de Idolat-
ria, capite
quarto.*
Propter hanc causam, ad eradicandam scilicet materiam Ido-
latriæ, lex divina proclamat: Ne feceritis idolum, & conjun-
gens, neque similitudinem eorum quæ in coelo sunt, & quæ in
Terra, & quæ in Mari: Toto Mundo ejusmodi artibus inter-
dixit servis Dei. Antecefferat enim hoc prædicens *Enoch*, om-
nia Elementa omnem mundi sensum, quæ Cælo, quæ Mari,
quæ Terrâ continentur, in Idolatriam versuros dæmonas, &
Spiritus desertorum Angelorum, ut pro Deo adversus Dominum
consecrarentur. Omnia igitur colit humanus error, Præter ip-
sum omnium conditorem eorum imagines Idola, imaginum
consecratio Idolatria. Quicquid Idololatra committit, in Ar-
tificem quemcunque & cujuscunque Idoli deputetur necesse est.
Denique idem *Enoch* simul & cultores Idoli, & fabricatores in
comminatione prædamnat.

Juro vobis peccatores, quod in diem sanguinis perditionis pæ-
nitentia parata est. Qui servitis lapidibus, & qui imagines faci-
tis aureas, & argenteas, & ligneas, & lapideas, & fictiles, &
servitis phantasmatibus, & Dæmoniis, & Spiritibus infamibus,
& omnibus erroribus non secundum scientiam, nullum ab iis in-
Ibidem.

Isaiah truly saith, be you witnesses if there be a God besides me. And there were not then, which do counterfeit and carve out every vain thing which they make at their pleasure, which cannot profit them. And afterward that whole saying detesteth as well against the makers as the worshippers, whose clause it is: Know you that the heart of them is Ashes, and they erre, and not one of them can deliver his own Soul. When David also saith the like, and such are they become which make them, but what do I a Man of a mean Memory shew beyond what I can reckon up, or what I can recollect of the Scriptures, as though a word of the Holy Ghost may not be sufficient, or beyond what may be deliberated, whether the Lord will Curse and Condemn them, in the first place the makers of them, the Worshippers of whom he Curseth and Condemneth.

Justin Martyr in his Dialogue with Tryphon a Jew. pag. 251. Clement of Alexandria in his Oration adhortory to the Gentils, pag. 25. of the Latin florentine Edition. Tertullian in his Scorpiaco against the Gnoslicks, chap. 2. And many others also say the like.

Hierome in the Epistle to Rhiparium against Vigilantius, in his second Tomb folio 119. and following.

Vigilantius called by Hierome a Holy Priest in his 1st Tomb in the Epistle to Paulinus, folio 105.

which also Caesar Baronius confesseth Ar. Eccl. Tomb 5. in the year of our Lord 406. thus writeth as it is quoted by Hierome himself in the second Tomb, in

6ly. Against the Adoration of Holy Reliques.

I do not say that we may not Worship and Adore the Reliques of Martyrs, but also that we may not Worship and Adore the Sun and Moon, not Angels, nor Archangels, not Cherubim, not Seraphim, nor any Name which is Named both in this World and the World to come, for we may not serve Creatures rather than the Creator, which is Blessed in the World.

What need is there, that thou with so much honor, not only dost Honor, but also Adore, that which is I know not what, which bearing about in a little Vessel thou Worshippest? *What Dust inclosed in Linnen, Adoring dost thou Kiss? † We seem near to the custome of the Gentils to introduce in the Churches under the pretence of Religion, the Sun as yet Shining, whole heaps of waxen things to be lighted: and wheresoever there is I know not what dust, in a little precious Vessel inclosed in Linnen, the Kissers thereof do Adore it. Men shew great Honor of this sort to the Blessed Martyrs, whom they think

venietis auxilium. *Esaias* verò, testes, ait, vos estis, si est Deus absque me. Et non erant tunc qui fingunt & exsculpunt, omnes vani qui faciunt libita sibi, quæ illis non Proderunt. Et deinceps tota illa pronunciatio, quæ in artifices, quæ in cultores detestatur, cuius clausula est, cognoscite quòd cinis sit cor illorum, & errant, & nemo animam suam liberare possit. Ubi æquè *David*, & tales fiant, inquit, qui faciunt ea. Et quid ego modicæ memoriæ homo ultrà quid suggeram, quid recolam de Scripturis, quasi aut non sufficiat vox Spiritus Sancti, aut ultrà deliberandum sit, an maledixeratque damnaverit Dominus ipsos prius artifices eorum, quorum cultores maledicit & damnat.

Justinus Martyr Dialogo cum Trypho e judæo, paginâ ducentesiâ quinquagesimâ primâ etiam; Clemens Alexandrinus oratione adhortatoria ad Gentes paginâ vicecimâ quintâ editionis; Latina florentini; Tertullianus in Scorpiaco adversus Gnosticos capite secundo; Et multi alii similia dicunt.

Sextò. Contra Adorationem Sanctarum Reliquiarum.

NOs non dico Martyrum reliquias, sed ne Solem quidem & Lunam, non Angelos, non Archangelos, non Cherubim, non Seraphim, & omne nomen quod nominatur & in Præsenti seculo & in futuro, colimus & adoramus, ne serviamus Creaturæ potius quam Creatori qui est benedictus in secula.

Quid necesse est, te tanto honore, non solum honorare, sed etiam adorare illud nescio quid quod in modico vasculo transferendo colis? * Quid pulverem linteamine circumdatum, adorando oscularis? † Propèritum Gentilium videmus sub prætextu religionis introductum in Ecclesiis, sole adhuc fulgente, moles cereorum accendi, & ubicunque pulvisculum nescio quod, in modico vasculo precioso linteamine circumdatum osculantes adorant, magnum honorem præbent hujusmodi homines beatissimis Martyribus, quos putant de vilissimis cereolis illustran-

Hieronymus
Epistolâ ad R^{em}
parium adver-
sus vigilanti-
um, secundo
tomo, folio cen-
tesimo decimo
nono & se-
quente.
Vigilantius
Præbiter san-
ctus ab Hieroni-
mo dictus primo
tomo Epistolâ
ad Paulinum,
folio centesimo
sexto, quod est
Cæsar Baroni-
us facit An.
Eccl. tom. 5. in
An. Dom. 406.
sic scribit, ut re-
fert Hierony-
mus ipse 2do to-
mo, Epistolâ ad-
versus vigilan-
dos; 2jum, folio cen-

his Epistle against
vigilantius, fol. 123.
* In the same
Book also.
† And afterwards.

(24)

The Council of Eliber also; celebrated in the time of Constantine the Great, in its 34 and 35 Cannon saith the like.

7ly. Against Transubstantiation, and by Consequence, the Adoration of the Host.

Theodoret in
his second Epistle, Dialog.
first.

Procopius Garam,
upon the 49 Chapter of
the Book of G.

Tertullian in
his Fourth
Book against
Marcion, c. 19

THe Lord, when he had taken the Symbal or Sign, said not, this is my Deity, but this is my Body.

He gave to his Disciples the Image, Effigies, or Type of his Body, admitting, as thou mayest gather, not any thing further of raw and bloody Sacrifices.

Bread being taken and distributed to the Disciples, he made it his Body, saying this is my Body, that is, the Figure of my Body. And it could not have been a Figure, unless the Body were of verity, for it is an empty thing, which is a Phantasm, that cannot take a Figure.

Ambrose in his
fourth Book of
the Sacraments, chap. 5.

The Priest saith; make this oblation ascribed to us, rational and acceptable, which is the Figure of the Body and Blood of our Lord Jesus Christ.

Augustine upon
the third
Psalm.

The Lord admitted Judas to the Banquet in which he commanded and delivered to his Disciples the Figure of his Body and Blood.

Ephrem Syrus
to them which
will search into
the nature
of the Son of
God, chap. 4.

Look into the same diligently, how taking in his hands the Bread, he Blessed it and Brake it for a Figure of his Immaculate Body; and the Cup he Blessed and gave to his Disciples for a Figure of his Precious Blood.

All Charles the Great in his Epistle to Alcuin of the Reason of Sept. In his Book of Divine Offices; Beysoramus of the Supper of the Lord; Origines against the Marcionite Dialog. 3. Chrysostom in his Eighty third Homily upon Matthew; and many others, say in sense the same.

dos; quos Agnus, qui est in medio throni cum omni fulgore Majestatis suæ illustrat.

*tercio vigesimo
tercio. In eodem
libro etiam, &
Postea, dicit.*

Concilium Eliberinum etiam, tempore Constantini Magni celebratum, Canone trigésimo quarto, & Canone sequente ait similia.

*Septimò. Contra Transubstantiationem, & consequentiâ,
Hostia Adorationem.*

Dominus cum accepisset symbolum seu signum, non dixit, hoc est Deitas mea, sed hoc est corpus meum.

*Theodoretus
secundo tome,
Dialogo primo,*

Dedit enim sui corporis imaginem vel Effigiem aut typum discipulis, haud amplius admittens cruenta Legis Sacrificia.

*Procopius Ga-
ratus in gen.
quadagesi-
num capus.*

Acceptum Panem & distributum discipulis; corpus suum illum fecit, hoc est corpus meum dicendo, id est, figura corporis mei. Figura autem non fuisset, nisi veritatis esset corpus. Cæterum vacua res quod est phantasma, figuram capere non Possit.

*Tertullianus
libro quarto
adversus Mar-
cionem, capite
decimo nono.*

Dicit sacerdos: Fac nobis hanc oblationem adscriptam, rationabilem, acceptabilem, quod est figura corporis & sanguinis Domini nostri Jesu Christi.

*Ambrosius de
Sacramentis li-
bro quarto, ca-
pite quinto.*

Dominus Judam adhibuit ad Convivium, in quo corporis & sanguinis sui figuram discipulis suis commendavit & tradidit.

*Augustinus in
Psalmum ter-
tium.*

Inspice item diligenter, quomodo sumens in manibus Panem, benedicit ac frangit in figuram immaculati corporis sui, calicemque in figuram pretiosi sui sanguinis benedicit & tribuit discipulis suis.

*Ephrem Syrus
ad eos qui Filii
Dei naturam
scrutari volunt
cap. quarto.*

Idem in fine etiam dicunt Carolus Magnus in Epistola ad Alcuinum de ratione septuagesima, in libro de divinis officiis; Bertramus de cana Domini; Origines contra Marcionitas, dialogo tertio; Chrysostomus homilia octogesima tertia in Mattheum; multi alii &c.

Eighthly, Against the Adoration of the Altar, the Cross, and all manner of Creatures, whether of Gods Creation, or of Mans Invention.

Augustine in the first Tome, in his Book of the Manners of the Church Catholick, ch. 30.

THE Catholick Church the true Mother of Christians, doth not only deservedly Preach that God himself, whose adoption is a most blessed life, is most Purely and most Chastly to be Worshipped, but we command that no Creature to be Adored be brought in, for us to serve the same; and by that uncorrupt and inviolable Eternity, to only whom Man is Subject, and to only whom the rational Soul in not cohering is miserable: Excluding every thing that is made, that is obnoxious to change, and is Subject to the time.

The like also affirmeth Epiphanius in his Second Book against Origen Adamantism in the 64 Heresie, pag 231.

Ninthly, Against Prayer for the Dead.

Chrysostome in his twenty Second Homily to the people of Antioch.

Hierome in his Commentaries upon the Sixth Chapter of the Epistle to the Galatians on these words, every one shall bear his own burthen.

READ the Scriptures of our Saviour, and learn how we wandering hither and thither can help no body, not a Brother redeemeth a Brother from interminable torments: not a Friend, a Friend; not the Parents their Children; nor the Children their Parents; but why do I speak of miserable men, when neither if Noah cometh, and Job, and Daniel, then judging can Pray us out.

Whilst we are in this present world, either by Prayers or Counsels we may be helpful to our neighbour, but when we shall come before the Tribunal of Christ, not Job, not Daniel, neither Noah can ask for any one; but every one shall bear his own burthen.

The same in sense saith also Augustine in his Tenth Tome, in the thirty Second Sermon of the words of the Apostle,

Against

Octavò. Contra Adorationem Altaris, Crucis, & omnium Creaturarum an Dei Creationis, an hominis inventionis sint.

Merito Ecclesia Catholica Mater Christianorum verissima, *Augustinus primo tomo, libro de moribus Ecclesie Catholice, capite trigesimo.* non solum ipsum Deum, cujus adeptio vita est beatissima, purissimè atque castissimè colendum prædicat, nullum nobis adorandam Creaturam inducens, cui servire jubeamur & ab illa incorrupta & inviolabili æternitate, cui soli homo subji- ciendus est, cui soli rationalis anima cohærendo non misera est, excludens omne quod factum est, quod obnoxium commutatio- ni, quod subditum tempori.

Idem etiam affirmat Epiphanius libro secundo contra Originem Adamantium, hæresi Sexagesima quarta, Paginâ ducentiesimâ trigesima primâ.

Nonò. Contra Precem pr mortuis.

Legite Salvatoris Scripturas, & discite, quomodo nos hinc *Chrysostomus homiliâ vigesi- ma secundâ ad Populum Antiochenum.* illuc migrantes adjuvare potest nemo non frater fratrem redimet, ex interminabilibus tormentis : non amicus amicum, non parentes filios, non filii parentes. Et quid dico homines miserabiles, cum neque si *Noe* veniat, & *Job*, & *Daniel*, tunc judicantem exorare possint.

Dum in præsentī seculo sumus, sive orationibus, sive consi- *Hieronymus Commentariis ad caput sextum Epistolæ ad Galatas ad ea verba, unusquisque onus suum portabit.* liis invicem posse nos coadjuvari. Cum autem antè tribunal Christi venerimus, non *Job*, non *Daniel*, nec *Noe* rogare posse pro quoquam : sed unumquemque portare onus suum.

Idem etiam in sensu ait Augustinus decimo tomo, Sermone trigesimo secundo de verbis Apostoli;

Tenthly. Against humane merit.

Hilary in his
Enerration
upon the 66.
Psalm near the
beginning.

Gregory the
great Bishop
of Rome, in the
ninth Book of
his Moral Ex-
position upon
Job, chap. II.
Bernard in his
Treatise of
Grace & Free
will, not far
from the be-
ginning.

THe forgiveness of Sins is not the merit of Honesty, but the will of a free indulgence from the riches of goodness, a gift abounding to pitty.

Although I should abound for the work of virtue, I attain to Life, not by merit but by pardon.

Where therefore, saith he, are our merits? or where is our hope? Hear I say, not by works of Justice which we have done, but according to his mercy he hath saved us. Why therefore dost thou resolutely think that thou hast created thy merits, and canst be saved by thy own Righteousness, which canst not so much as say the Lord Jesus, unless in the Holy Ghost? hast thou indeed forgotten he which hath said, without me you can do nothing? and that it is neither of the runner, nor of the willer, but of God shewing mercy?

The same also in effect, saith Hilary, in his Sermon upon the 51. Psalm, not far from the end.

Eleventhly. Against Auricular Confession,

Chrysostome in
his second Ho-
mily upon the
50. Psalm.

I Do not lead thee upon the Stage of thy associates, I do not com-
pel thee to discover thy Sins to Men: rehearse and unfold thy
Conscience before God. Shew to the Lord the most excellent Phy-
sician thy wounds, and ask of him a Medicament. Shew them to
him who not in the least reproacheth, but most graciously cureth.

What

Decimò. Contra Meritum Humanum.

PEccatorum remissio non probitatis est meritum, sed Spontaneæ indulgentiæ, voluntas ex bonitatis divitiis ad miserandi munus exuberans.

Etsi ad opus virtutis excrevero, ad vitam non ex meritis, sed ex venia convalesco.

Ubi ergo, ait, sunt merita nostra, aut ubi est spes nostra? audi inquam, non ex operibus iustitiæ quæ fecimus nos, sed secundum suam misericordiam salvos nos fecit. Quid enim? tu fortè putaveras tua te creasse merita, tuâ posse salvari iustitiâ, qui nec saltem Dominum Jesum dicere potes nisi in Spiritu Sancto? itane oblitus es qui dixerit: Sine me nihil potestis facere? Et neque currentis, neque volentis, sed Dei miserantis est.

Hilarens in Enerratione Psalmi sexagesimi Sexti subintitulum.

Gregorius Magnus Episcopus Romanus libro nono Expositionis Moralium in Jobum capitulo undecimò.

Bernardus tractatu de Gratia & libro arbitrio ab initio sermò.

Idem etiam in effectu dicit Hilarius in Enerratione Psalmi quinquagesimi primi, non procul à fine.

Undecimò. Contra Confessionem Auricularem.

Non te in conservorum tuorum theatrum duco, non hominibus peccata tua detegere cogo repete coram Deo conscientiam tuam & explica. Ostende Domino præstantissimo Medico, tua vulnera & pete ab eo Medicamentum: Ostende ei qui nihil opprobret, sed humanissimè curet.

Chrysostomus homilia secundâ in Psalmum quinquagesimum.

Augustine in
his first tome
& tenth Book
of Confessions
chap. 34

What therefore have I to do with Men, that they should hear my Confessions, and as if they could heal all my griefs? A curious kind of people to know anothers life, but slothful to correct their own life. Why do they inquire of me to hear what I am, who will not that thou my God do hear what they are? and from whence know they, that although by myself, they hear from myself; or whether I say true or no, seeing that no one knoweth what is done of Men towards Man, unless the Spirit of Man which is in himself.

The same also in effect, saith Chrysostome in his 31. Homily upon the Epistle to the Hebrews, the which is upon the 12. chap. Pag. 1956. according to the Commelinian Edition.

Twelfthly. Against Humane Satisfaction.

Ambrose upon
the 22. chap. of
Luke.

Augustine in
his ninth tome
in his second
Treatise upon
the first Epistle
of John.

Peter grieved and wept, because he erred as a Man. I find not what he said; I find that he wept; I read of his Tears, but I read not of his satisfaction.

Sins are forgiven you by his name, and not by the name of any Man, or of any thing of Man.

Cyprian in effect also, saith the same in his Sermon of washing the Feet, in the last Section.

Thirteenthly. Against Pilgrimages.

Hierome in his
Epistle to Pau-
linus about the
Institution of a
Monk, tom. 1.
fol. 103.

Not that we have been at Jerusalem, but that we have lived well at Jerusalem is to be praised, that City is to be wished for, not which hath killed the Prophets, and poured forth the Blood of Christ, but which the violence of a River maketh glad, which being Scituated upon a Mountain cannot be hid: which an Apostle proclaimeth to be the Mother of the Saints; and in which there is gladness that it self hath

Quid mihi ergo est cum hominibus ut audeant confessiones meas, quasi ipsi sanaturi sint omnes languores meos? curiosum genus ad cognoscendam vitam alienam, desidiosum ad corrigendam suam. Quid à me quærunt audire qui sim, qui nolunt te (Deus mi) audire qui sint? Et unde sciunt cum à meipso de meipso audiunt, an verum dicam, quandoquidem nemo scit hominum quid agatur in homine, nisi Spiritus hominis qui in ipso est.

Augustinus in
mo primo, libro
decimo confes-
sionum, capite
tertio.

Chrysostomus etiam in effectu idem dicit homiliâ trigesimâ primâ in Epistolam ad hebræam in caput duodecimum, Paginâ Millefimâ Nongentesimâ Quinquagesimâ sextâ, editionis com-
liniana.

Duodecimò. Contra satisfactionem Humanam.

Petrus doluit & flevit, quia erravit ut homo. Non invenio quid dixerit invenio quod fleverit. Lacrymas ejus lego, satisfationem non lego.

Ambrosius su-
per Lucam ad
caput vige-
simum secundum.
Augustinus no-
no tomo, tra-
ctatu secundo
in primam E-
pistolam Jo-
hannis.

Dimittuntur vobis Peccata per nomen ejus, non per hominis alicujus.

Cyprianus in effectu etiam disjunctim sermone de ablutione nedum sectione ultima.

Decimo Tertiò. Contra Peregrinationes.

Non Hierosolimis fuisse, sed Hierosolimis is bene vixisse, lau-
dandum est, illa expetenda est civitas, non quæ occidit Prophetas, & Christi Sanguinem fudit, sed quam fluminis impetus lætificat; quæ in monte sita cælari non potest, quam matrem Sanctorum Apostolus clamar; in qua se municipatum cum justis habere

Hieronimus in
Epistola ad
Paulinum de
institutione
Monachi primo
tomo, folio cen-
tesimo tertio.

hath a freedom with the Saints. I do not, in saying this, reprove my self of inconstancy, or condemn what I do, or that I may seem to have left both mine and my Country (after the Example of Abraham) in vain, but I dare not confine the Omnipotency of God in a strait corner, and keep it in a little place of the Earth which containeth not Heaven, for each one of the Believers are not profited by the diversities of places, but by the merit of Faith. And the true Adorers, neither at Jerusalem nor on Mount Gazarim do Adore the Father; for God is a Spirit, and his Adorers ought to Adore him in Spirit and in Truth, the Spirit Breatheth where it listeth: The Earth is the Lords and the fulness thereof. After that the whole World was watered with Celestial dew, and made dry by the fall of the Jew, many coming both from the East and the West, sate down in the Bosome of Abraham. It is to be noted, that God ceased in Judea, and his great Name in Israel; but into every Nation went forth the sound of the Apostles, and their words unto the Ends of the Earth. Our Saviour speaking to his Disciples when he was in the Temple: Said arise, let us go hence, and to the Jews your house shall be left to you desolate, if Heaven and Earth shall pass away, verily all things which are Earthly shall pass away. Therefore both the Cross and the place of Resurrection are profitable to those, which bear their Cross; and rise daily with Christ; and shew themselves worthy for such a Habitation. But they which say, the Temple of the Lord, the Temple of the Lord, let them hear from the Apostle, you are the Temple of the Lord, and the Holy Ghost inhabiteth in you. Both at Jerusalem, and at Britain, the Celestial Court is equally open; for the Kingdom of God is within you. Examine Anthony, and all the Monks of Egypt, of Mesopotamia, of Pontus, of Capadocia, and of Armenia, and they have not seen Jerusalem; and it is manifest to them that without this City is the Gate of Paradise. Blessed Hilarion, when Palestina was, and he lived in Palestina, one only day saw Jerusalem, that he might seem neither to contemn the Holy Place for its nearness, nor again inclose the Lord in a Place.

Hierome in the
same place, a
little after-
ward;

Towards what place, canst thou say, that these things were reiterated from a long beginning; surely thou dost not think that any thing of thy Faith is wanting, because thou hast not seen Jerusalem; neither do we therefore esteeme our selves the better, that enjoy

habere lætatur. Neque verò hoc dicens, memet ipsum instantiæ redarguo, damnòque quod facio; ut frustra videar ad exemplum *Abraham*, & meos & Patriam reliquisse: Sed non audeo Dei Omnipotentiam augusto fine concludere, & coartare parvo terræ loco, quem non capit Cœlum. Singuli quique credentium, non locorum diversitatibus, sed fidei merito, ponderantur. Et veri Adoratores, neque Hierosolymis neque in Monte *Gazarim* Adorant Patrem; quia Deus Spiritus est, & Adoratores ejus in Spiritu & veritate Adorare oportet. Spiritus spirat ubi vult Domini est Terra & plenitudo ejus. Postquam siccato judææ vellere, Universus Orbis Cælesti rore perfusus est, & multi de Oriente & occidente venientes, recuberunt in sinu *Abrahæ*; desiit notus esse tantum in *Judæa* Deus, & in *Israel* magnum nomen ejus, sed in omnem Terram exivit sonus Apostolorum, & in Finis Orbis Terræ verba eorum. Salvator ad Discipulos loquens cum esset in Templo: Surgite, inquit, abeamus hinc, & ad Judæos: Relinquetur vobis Domus vestra deserta. Si Cœlum & Terra transibunt, utique transibunt omnia quæ terrena sunt. Et crucis igitur & Resurrectionis loca profunt his, qui portant crucem suam; & cum Christo resurgunt quotidie, qui dignos se exhibent tanto habitaculo. Cæterum qui dicunt Templum Domini, Templum Domini, audiant ab Apostolo; vos estis Templum Domini, & Spiritus Sanctus habitat in vobis. Et de Hierosolymis & de Britannia æqualiter patet aula Cælestis: Regnum enim Dei intra vos est *Antonius*, & cuncta *Ægypti* & *Mesopotamiae*, *Ponti*, *Capadociae*, & *Armeniae* examina Monachorum, non videre *Hierosolymam*; & patet illis absque hac Urbe *Paradisi* janua. Beatus *Hilarion*, cum *Palastinus* esset, & in *Palastina* viveret, uno tantum die vidit *Hierosolymam*, ut nec contemnere loca Sancta propter viciniam, nec rursus Dominum loco claudere videretur.

Quorsum, inquires, hæc tam longo repetita Principio? Vi- *Ibidem Pauli*
delicet ne quicquam fidei tuæ deesse putes, quia Hierosoly- *Post.*
mam non vidisti; nec nos idcirco meliores existimes, quod
hujus loci habitaculo fruimur: Sed sive hic sive alibi, æqua-
lem:

joy the Habitation of this place; but whether here or elsewhere, thou hast an equal reward by our Lord for thy works.

Claudian Taurinensis a Bishop of the Church against *Theodemirum* Abbot, concerning Pilgrimage for Religion take to the City of Rome, in his fifth Tomb of Orthodox writing referred to *Jonah* Bishop of *Aurelianensis* in the third Book of the Worship of Images, pag. 1570. Saith plainly also the like.

14ly. Against Sacrifice.

Chrysostom upon the first ch. of *John*, Homil. 17. of the words of *John* the Baptist, behold the Lamb of God he which taketh away the Sins of the World.

HE did not say, which shall take away, or hath took away; but which taketh away the Sins of the World, that he may be understood dayly to take away the same, for not only when he Suffered did he take away our Sins, but from that time hitherto he taketh them away; he is not always Crucified, for he offered for our Sins one Sacrifice, but always by that one he Purgeth us.

Augustine in his third Tomb and fourth Book of the trinity, ch. 13.

He hath, indeed, by his Death, that one true Sacrifice offered for us, purged, abolished, and extinguished, whatsoever there was of faults wherewith Principalities and Powers did detain us by the Law for to pay Punishments; and by his Resurrection unto a new life hath called us that are predestinated, hath justified us that are called, and hath glorified us that are justified.

Augustine also in his *Enchiridium* to *Laurentium*, chap. 62. Plainly saith the like.

15ly. Against St. Peter's being the Head of the Apostles, and the Pope's being the Head of the Church.

Cyprian the Martyr in his Book of the Unity of the Church S. 3.

THis truly which was Peter, and the other Apostles, were endowed with an Equal consort both of Honor and Power.

Christ

lem te pro operibus tuis apud Dominum nostrum habere mercedem.

Claudian Taurinensis Ecclesie Episcopus adversus Theodemirum Abbatem de Peregrinatione religionis causâ in urbem Romanam, in quinto tomo Orthodoxographorum Gona Aurelianensis Episcopo referente libro tertio de cultu imaginum, paginâ millesimâ quingentesimâ, septuagesimâ, simile etiam clarè dicit.

Decimo Quartò. Contra Sacrificium.

NEc dixit, qui tollet aut tulit: sed tollit peccata mundi, ut quotidie ea tollere intelligatur. Non enim cùm passus est; solum nostra abstulit peccata, sed ex illo hætenus tollit. Non semper Crucifigitur; unum namque pro peccatis nostris tulit Sacrificium, sed semper per illud nos purgat.

Chrysostomus in caput primum Johannis, homilij 1â decima septimâ de verbis Johannis Baptistæ, ecce Agnus ille Dei qui tollis peccata mundi.

Morte sua quippe uno verissimo Sacrificio pro nobis oblato, quicquid culparum erat unde nos principatus & potestates adluenda supplicia jure detinebant, purgavit, abolevit, extinxit, & sua resurrectione in novam vitam nos prædestinatos vocavit, vocatos justificavit, justificados glorificavit.

Augustinus tertio tomo, libro quarto de trinitate, capite decimo tertio.

Augustinus etiam in Enchiridio ad Laurentium, capite Sexagesimo secundo clarè simile dicit.

Decimo Quintò. Quod nec Petrus fuerit Apostolorum, nec Papa Ecclesie, Caput.

HOc erant utique & cæteri Apostoli, quod fuit Petrus, Pari consortio præditi & honoris & potestatis.

Cyprianus Martyr, libro de unitate Ecclesie, sectione tertia,

In the same a
little before.

Christ after his Resurrection gave to all his Apostles an equal Power.

Chrysostome in his forty third Homily of imperfect works upon the twenty third Chapter of Matthew.

Whosoever hath desired Primacy on Earth, shall find confusion in Heaven; neither shall he be accounted amongst the Servants of Christ, that treats of Primacy.

Hierome in his Epistle to Evagrius.

Wheresoever a Bishop shall be, whether at Rome, or at Eugubium, or at Constantinople, or at Regium, or at Alexandria, or at Tanis, he is both of the same merit, and of the same Priesthood. The power of Riches, and humility of Poverty, or loftiness, or inferiority, maketh not a Bishop: but they are all the Successors of the Apostles.

Pelagius the second, Bishop of Rome, in his Epistle to all the Bishops unlawfully called together by John of Constantinople.

None of the Patriarchs ever used universal in his denomination, for if any one Patriarch be said to be universal, the name of the rest of the Patriarchs is diminished. But bet his far from us, let the faithful of whatsoever kind be far from the mind that any one should snatch or covet to himself this, from whence it may seem that the honor of their Brothers, (by how little or small a part soever) is diminished. Wherefore your charity no Man ever nameth in his Epistles universal, lest he diminish to himself a debt, seeing he bestoweth upon another a honor being not due.

Gregory the great in his fourth Book of Epistles from the Register, Epistle 32. which is to Mauricius Augustus,

Let that name of Blasphemy be far from the hearts of Christians, in which the honor of all the Priests is taken away, whilst it is madly arrogated by one to himself.

Chrysostome upon the first chapter of the Acts of the Apostles; and Gregory the Great, in the fourth Book of the Epistles from the Register, Epistle 34. which is to Constantia Augusta, do clearly also say the like.

Against

Christus Apostolis omnibus post Resurrectionem suam parem *Ibidem Paulus*
potestatem tribuit. *ante.*

Quicumque desideraverit Primatum in Terra, inveniet confusi- *Chrysostomus*
onem in Cœlo, nec inter servos Christi computabitur, qui de Pri- *homil. quadra-*
matu tractaverit, &c. *gesima serm.*
operis imper-
ti in Marti-
um ad cap. vi-
ges. tertium.

Ubicunque fuerit, Episcopus, sive Romæ, sive Eugubii, sive *Hieronymus*
Constantinopoli, sive Rhegii, sive *Alexandria*, sive Tanis, e- *in Epistola ad*
iusdem meriti, ejusdem est & sacerdotii. Potentia divitia- *Evagrius,*
rum, & paupertatis humilitas, vel sublimiorem vel inferiorem
Episcopum non fuit. Cæterum omnes Apostolorum successores
sunt.

Nullus Patriarcharum Universalis vocabulo unquam utatur. *Pelagius 2. Ep.*
Quia si unus Patriarcha Universalis dicitur, Patriarcharum no- *piscopus Roma-*
men cæteris derogatur. Sed absit, hoc, absit à fidelis cujus- *nam Episc.*
quam mente, hoc sibi vel velle quempiam arripere, unde hono- *om-*
rem fratrum suorum imminueri ex quantalacunque parte vide- *nibus Episcopi*
atur. Quapropter charitas vestra neminem unquam suis in E- *illicite à fo-*
pistolis Universalem nominet, ne sibi debitum subtrahat, cum al- *banne Constan-*
teri honorem defert indebitum. *tinopolitano*
convocato.

Absit à cordibus Christianorum nomen istud Blasphemiae, in
quo omnium sacerdotum honor adimitur, dum ab uno sibi dement-
ter arrogatur. *Gregorius*
Magnus Episto-
larum ex regi-
stro libro quar-
to, Epistola tri-
gesima secunda
que est ad
Mauritium
Augustum.

Chrysostomus in caput Primum Actuum Apostolicorum, Et Gregorius Magnus quarto libro E-
pistolarum ex registro Epistolæ trigesimæ quartæ qua est ad constantiam Augustam similia etiam clare
dicunt.

16ly. Against the Roman Churches infallibility.

Hierom upon the second c. of Jeremy, thus invebeth against the Priests of Rome.

Hierom concerning the seven Orders of the Church, c. 5. as it is cited in the Cannon Law distinct. 93. in the chap. of a Deacon which in order is the 23.

Eusebius in his fifth Book of his Ecclesiastick History, chap. 10.

After so many benefits they turned the Priviledges of Dignity into contempt, insomuch as the Priests of the Lord were idle, so that the Doctors of the Law were ignorant of him, which they ought to have taught to others, and the Pastors through negligence became deceivers, and the Prophets which disputed among the People, did not speak to God, but an Idol; and Worshipped their own fiction. And we might use these words against the Masters of our Order, which devour the People of God, &c.

And now by whom in the Churches, as in the Romane Empire, Covetousness hath increased, the Law of the Priest and the Vision of the Prophet hath Perished. Every one truly by the Power of an Episcopal name, which they maintain to themselves unlawfully without the Church, do bring back by force unto their own uses, all which is of the Levites; neither do they maintain to themselves that which is written, but take away the whole from all.

At that same time in the City of Rome, they were greatly disturbed with divers novelties by the many Ecclesiastick rules of Tradition.

Hierom also to Evagrim the Bishop in the 85 Epistle, in the second Tome, and as it is cited in the Cannon Law, in the same distinction above said, in the Chapter that is in order the Twenty fourth, plainly saith the like.

17ly. Against Papal Dispensations.

Gratianus upon the Rubrick, chap. 8.

That is not able to stand, which is done against the Evangelical or Prophetical Doctrine or Constitution.

Neither

Decimo Sexto. Contra infallibilitatem Ecclesie Romanae.

Post tanta beneficia verterunt in contemptum Privilegia dignitatis, ut Sacerdotes Dominum non quærent, ut doctores Legis ignorarent eum, qui alios docere debebant, & Pastores per negligentiam prævaricatores fierent, & Prophetæ qui in Populis disputant, non Deo loquantur, sed Idolo, & sua figmenta venerentur, his autem verbis utendum est adversus nostri ordinis Magistros, qui devorant plebem Dei, &c.

Hieronymus in caput secundum Jeremiam, sic invehitur in Sacerdotes Romanos. Hieronymus de septem ordinibus Ecclesie, capite quinto, quemadmodum citatur in jure Canonico, distinctione nona. gesima tertia capitulo Diaconi, quod in ordine est vigesimum tertium. Eusebius Ecclesiastica historia quinto libro, capite vigesimo.

Nunc autem ex quo in Ecclesiis, sicut in Romano imperio, crevit avaritia; periit Lex de Sacerdote & visio de Propheta. Singuli quippe per potentiam Episcopalis nominis, quam sibi ipse illicitè absque Ecclesia vindicarunt, totum quod Levitarum est, in usus suos redigunt; nec hoc sibi quod scriptum est, vindicant, sed cunctis auferunt Universa, &c.

Per idem tempus in Urbe Roma, diversis novitatibus per nonnullus regula traditionis Ecclesiastica vexabatur.

Hieronymus ad Evagrium Episcopum, Epistolâ octogesima quinta, libro secundo, ut citatur in jure Canonico eadem distinctione supradicta, capitulo quod est in ordine vigesimum quartum, similiter clarè dicit.

Decimo Septimo. Contra dispensationes Papales.

Stare non valet, quod contra Evangelicam vel Propheticam Doctrinam seu constitutionem factum fuerit.

Gratianus in Rubricam, capitulum octavum.

Nec

Pope Marcel-
linus in his se-
cond Epistle.

Neither shall any thing stand, although it hath been acted by the Holy Fathers, that is constituted against the Evangelical or Prophetical, or Apostolical Doctrine.

Gerson of the
Spiritual life
of the Soul.

It is not in the Power of the Pope, or of a Council, or of the Church, to change the traditions given by the Evangelists and by Paul, as certain Persons do.

Urbanus the
Pope, as he is cited
saith the like,

In the Canon Law, in the Twenty fifth cause, plainly also

18ly. Against Multitude of Ceremonies.

Hierome in his
commentaries
upon the 23d.
Chap. of Mat.
Peter de Aliasp.
Cardinal,
Chamberlain
of the Refor-
mation, con-
cerning the re-
formation
of the Church
and Prelates.

T*His, even to this very day with us, both at the little Gospels, and to the word of the Cross, and to things of this sort, do the Superstitious Women practice; who have indeed a zeal of God but not according to knowledge; straining at a Gnat, and swallowing a Camel.*

It were to betaken care of, that in Divine Service there were not such a burthensome length, but that there should be observed a wished and innocent brevity.

John Gerson also in the third part of the works of the Spiritual life of the Soul, in the second Lesson, plainly saith the like,

Nec quicquam, quod contra Evangelicæ vel Propheticæ aut Apostolicæ doctrinæ constitutionem, successorumve eorum, sive Sanctorum Patrum actum fuerit, stabit.

Marcellinus
Papa Epistola
Secundâ.

Non est in Potestate Papæ aut concilii aut Ecclesiæ, immutare traditiones datas ab Evangelistis & à Paulo, sicut quidam delirant.

Gerſon de vita
ſpirituali ani-
mæ.

Urbanus Papa etiam, ut citatur in jure canonico, causâ vigesima quintâ ſimile clare dicit.

Decimo Octavo. Contra Ceremoniarum Multitudi-

nem.

Hoc apud nos Superſtitioſæ mulierculæ, in parvulis Evangeliiis, & in crucis ligno, & iſtiusmodi rebus; quæ habent quidem zelum Dei, ſed non juxta ſcientiam; uſque hodie factitant; culicem liquantes & camelum glutientes.

Hieronymus
commentariis
in caput vigesi-
mum ſermonum
Matthæi.

Petrus de Ali-
aco Cardinalis
Cameracenſis de
Reformat. Ec-
cleſiæ de reſor-
ptat.

Providentem eſſet, quod in Divina Servizio, non tam oneroſa prolixitas, quàm devota & integra brevitatis ſevaretur.

Johannes Gerſon etiam parte tertia operum, de vita ſpirituali animæ, lectione ſecunda, ſimile clare dicit.

Decimo.

19ly. Against an Obligation to a Single life, either in
Priest's, or others.

Theodore up-
on the fourth
chapter of the
first Epistle to
Timothy.

Ambrose in his
Book of Exhor-
tation to Vir-
ginity, as it is
cited in the
Cannon Law,
caus. 32. Qu.

2. In the c. con-
cerning inte-
grity, which is
in number the
thirteenth.

The fifth Can-
non of the A-
postles.

Hierome in his
first Tome of
Epistles, and
first Book a-

gainst Jovinian,
pag 33.

testifierh.

Cardinal Ca-

jetan in opusc.

Tit. 1. Tract 27

And rightly hath (Paul) put that, forbidding to Marry; for he doth not dispraise continency and a single life, but accuseth them which by a made Law do compel to follow the same.

Integrity of the Body is to be wished by you; which I for counsel perswade, nor for Empire command, for Virginity is alone, which may be perswaded, but not commanded; a thing rather to be wished then to be enjoyed.

A Bishop, or a Priest, or Deacon shall not under the pretence of Religion put away his proper Wife, and if he reject her let him be Excommunicated, but if he so persevere, let him be cast out.

That in his time very many Priests were Married, and that a Bishop is described by the Apostle to be the Husband of one Wife, having his Children with all Chastity.

It is neither proved by reason or Authority, that absolutely speaking, a Priest can sin by being Married; neither is an order, in as much as it is an order; nor an order in as much as it is holy an impediment to Matrimony.

Decimo Nonò. Contra Obligationem, aut in Sacerdotibus, aut aliis, ad Cælibatum.

RECTè autem (*Paulus*) posuit illud; prohibentium contrahere Matrimonium. Neque enim Cælibatum ac continentiam vituperat, sed eos accusat qui lege lata ea se qui compellunt.

Integritas corporis expetenda à vobis est: quam ego pro consilio suadeo, non pro imperio Præcipio. Sola est enim virginitas, quæ suaderi potest, imperari non potest; res magis voti, quàm præcepti.

Episcopus aut Presbyter aut Diaconus Uxorem propriam nequaquam sub obtentu Religionis abjiciat. Si verò rejecerit Excommunicetur; sed si perseveraverit, dejiciatur.

Suo tempore plurimos Sacerdotes habuisse Matrimonia, & Apostolum Episcopum describere unius uxoris virum, habentem filios cum omni castitate.

Nec ratione, nec autoritate probatur, quod absolutè loquendo, Sacerdos peccet, contrahendo Matrimonium; nec ordo, in quantum ordo; nec ordo in quantum sacer, est impeditivus Matrimonii.

Theodoretus in quantum capit Primæ Epist. ad Timotheum.

Ambrosius in libro exhortationis ad virgines; ut citatur in iure Canonico,

causâ trigesima secundâ, quaestione secundâ, capitulo Integritas, quod numero est decimum tertium.

Canon quintus Apostolorum.

Hieronymus tomo primo Epistolarum, libro primo adversus

Jovinianum, pag. trigesima tertia, testatur.

Cajetanus Cardinalis in Opusculo Tit. 1. Tract. 27.

And in the
same place a
little after he
concludeth,

The Priest-hood not to break off the contract of Matrimony, whether it be before or after Ordination, is secluded by all Laws, standing only in those which we have from Christ and his Apostles.

Clement, a Roman, the Disciple of Peter the Apostle, and (as the Papists will have it) his Successor in the Roman Bishoprick, in his second Book of Apostolical constitutions, chap. 2. describing of what sort a Bishop ought to be, plainly also saith the like.

2oly. That the Holy Scriptures are the only Rule
both of our Faith and Actions.

*Hierom upon
the 8. chapter
of Isaiah v. 20.*

God Gave a Law to us, and the Testimonies of the Scriptures; which if you will not follow, you will not have light, but darkness will always oppress you.

Pope Zepherinus in his first Epistle to the Bishops of Sicilia, as it is cited in the Cannon Law, Distinct. 38. in the chapter Sicur, which is in order the Eighth,

As the night extinguisheth not the Stars of Heaven: So Worldly iniquity obscureth not the Minds of the Faithful, adhering to the Firmament of the Holy Scripture.

The

Sacerdotium non dirimere contractum Matrimonii sive *Ibidem Pauli*
ante, sive post ordinationem, seclusis omnibus legibus, *Post conclusis.*
stando tantum in his quæ à Christo & ab Apostolis habemus.

Clemens Romanus Petri Apostoli Discipulus, & ut Papissæ volunt, in Episcopatu Romano Successor libro secundo Apostolicarum constitutionum, capite secundo, describens qualem oporteat esse Episcopum, simile etiam clarè dicit.

*Vicesimò. Quòd sola Norma, & Fidei, & Actionum,
Sacra Scriptura sint.*

Deus nobis Legem dedit & Testimonia Scripturarum; *Hieronymus*
quæ si sequi nolueritis, non habebitis lucem, sed semper caligo vos opprimit. *in Isaia caput octavum in v. 20.*

Sicut stellas Cœli non extinguit nox; sic mentes fidelium
firmamento inhærentes Sacra Scripturæ, non obscurat munda iniquitas. *Zepherinus Papa, Epist. Primâ ad Episcopos Sicilia, ut citatur in iure Canonico, Distinctâ trigesima octavâ, capitulo scilicet, quod in ordine octavum est.*

Chrysostome
upon the Acts
of the Apo-
stles, Homil 33.

The Gentile saith, I would be a Christian, but I know not to what to adhere, many quarrels are among you, I know not what Opinion I may choose. Every one saith, I say true; I know not who I may believe, seeing that on all sides they pretend Scriptures. I answer them; this makes greatly for us. For if we ought to say that we believe reasons, thou art deservedly troubled: But seeing we receive the Scriptures, and that they are both simple and true, it will be easie for thee to Judge. If any one consenteth to these, he is a Christian; if any one be against them, he is far from this Cannon.

Hilary in his
seventh Book
of the Trinity,
pag. 125.

There is not any other left for the Speeches of Men concerning the things of God, saving only the Word of God.

Basil the great
in his twenty
Sixth Princi-
pal of Morals,
chap. I.

It becometh us to confirm every word or thing by a Testimony of the Holy Scripture, both for the certainty and perfection of good, and confusion of evil.

Basil the great
in his Book of
Epistles, Epist.
80. which is to
Eustathius the
Physitian.
p. 714. accord-
ing to the Fro-
benian Editi-
on Printed in
the year 1566.

The Scripture Divinely inspired is constituted an Arbitrator for us, and by whom there shall be found agreeable Edicts in Divine words, even to these and no more approacheth a Suffrage of verity.

Augustine in the Seventh Tome, in his Book of the unity of the Church, c. 16. plainly also saith the like.

Gentilis dicit, vellem fieri Christianus, sed nescio cui adhæream, multæ sunt inter vos Pugnæ, nescio quod dogma eligam. Singuli dicunt: Ego verum dico, cui credam nescio, cum utrinque Scripturas prætexant. Respondeo illi; hoc multum pro nobis. Nam si diceremus nos rationibus credere, meritò turbareris: Sed cum Scripturas accipimus & illæ sunt simplices & veræ, facile tibi fuerit judicare. Si quis illis consentit, Christianus est; Si quis contra illas, Procul est ab hoc Canone.

*Hilarius de
Trinitate libro
Septimo, pag.
centes. viges.
quinta.*

Non relictus est hominum eloquiis de Dei rebus alius præterquam Dei sermo.

*Basilus Mag.
nus Summa
moralium 20.
cap. primo.*

Oportet omne verbum aut rem confirmare testimonio Sacrae Scripturae, ad certitudinem quidem & perfectionem bonorum, ad confusionem verò malorum.

*Basilus Mag.
nus in libro E-
pistolarum,
octogesima E-
pistolâ, quæ est
ad Eustathium
medicum, pagi-
nâ septingente-
simâ decima
quartâ, edit.
Latina Frobe-
niana, an. 1566.*

Scriptura divinitus inspirata arbiter constituatur à nobis & apud quos inventa fuerint dogmata Divinis Sermonebus concordantia, his omnino etiam veritatis Suffragium accedet.

Augustinus septimo tomo, libro de unitate Ecclesie, capite decimo sexto, simile etiam clare dicit.

21ly. That the Scriptures contain whatsoever Doctrine is necessary to Salvation.

Chrysostome
upon the Epistle to *Titus*,
Homil. 1.

THe Gospel containeth all things both for the present and the future, and in a word bath wrapt therein honor and Piety, and Faith, and also every thing of Preaching.

Cyril of Alexandria in his
twelfth Book
upon *John*
chap. the last.

Not all things which God did, are written; but those which are written as well for Manners as Belief are Judged to suffice, that by a right faith and Works we may come Shining to the Kingdom of Heaven by *Jesus Christ*.

Cardinal Hugo
of *St. Chares* in
Postilla upon
2. Tim. 3.

For all the Scripture, that is the Holy Scripture which is concerning all things necessary to Salvation, and which is all the whole, that is, Perfect, and therefore priviledgeth the Name of Scripture to it self by putting one Name for another.

Cardinal Cajetan upon
2. Tim. 3.

The Speech is of the Sacred Letters of the old Testament, which can instruct and teach thee, as touching wisdom, unto Salvation
by

*Vicesimo Primò. Quid Scripturæ contineant
quicquid Doctrinæ ad Salutem necessarium
esse.*

OMnia Evangelium continet & præsentia & futura, ho-
norem & Pietatem, fidem, simul omnia prædicatio-
nis verbo conclusit.

*Chrysostomus
in Epistolam ad
Titum, bomi-
liâ Prima.*

Non Omnia quæ Deus fecit, conscripta sunt; sed quæ Cy-
scribentes tam ad mores quam ad dogmata putarunt suffi-
cere, ut recta fide & operibus rutilantes ad regnum Cælo-
rum perveniamus per Jesum Christum.

*Cyrillus Alex-
andrinus lib-
duodecimo in
Johannem, ca-
pite ultimo.*

Omnis enim Scriptura, id est, sacra scriptura quæ est de
omnibus necessariis ad salutem, & quæ est omnis, id est,
perfecta, & ideo privilegiat sibi nomen Scripturæ per an-
tonomasiâ.

*Cardinalis Hu-
go de sancto
Choro in Po-
stilla ad 2. T. 3.*

Sermo est de Sacris literis veteris Testamenti, quæ te
possunt instruere, pro, sapientiam docere ad Salutem
per

*Cardinalis Ga-
jetanus in 2.
per Tim. 3.*

by Faith; for they have the faculty of teaching the Wisdom, not of this World, but unto Eternal Salvation, &c. Also being perfect as touching the whole, and consisting of all things requisite unto the perfecting of the Man of God.

Augustine in his ninth tome, *Whereas the Lord Jesus hath done many things, not all have and fortyninth been written; but they are choice ones which were written, which Treatise upon seemed to suffice Believers to Salvation.*
John.

Tertullian in his twenty second Chapter against *Hermogenes*, and in his Book of the Flesh of Christ, chap. 7. plainly also saith the like.

22. That God only ought to be Adored and Invoked.

Origen in his eighth Book against *Gelsus*, **O**nly God, who is the best and greatest, is to be Adored; and Prayers are to be offered by the only begotten Word of God alone.

And in the same a little afterward.

Eusebius in his fourth Book of Evangelical preparation chap. 5. *To God alone by Jesus offer Prayers.*

Ambrose in his third Book of the holy Ghost chap. 12. *For we have learned to Adore only him, who is the God and Creator of all things.*

Neither do we read that any thing is to be Adored besides God, for it is written, thou shalt Adore the Lord thy God, and him only shalt thou serve.

But

per fidem, &c. Habent enim facultatem docendi sapientiam, non huius mundi, sed ad æternam salutem, &c. Item, perfectus, pro integer, constans ex omnibus requisitis ad perficiendum hominem Dei.

Quum multa fecisset Dominus Iesus, non omnia Scripta sunt: Electa autem sunt quæ scriberentur, quæ salutem credentium sufficere videbantur.

*Augustinus in no-
mo 10mo, tracta-
tu quadrages-
mo novo in Jo-
hannem.*

*Tertullianus adversus Hermogenem capite vigesimo secundo, & libro de carne Christi, ca-
pite septimo, fuisse etiam clare dicit.*

*Vicesimo Secundo. Quod Solus Adorandus & Invocandus
est Deus.*

Solus Adorandus est Deus optimus maximus, Soli Preces offerendæ unigenito Dei verbo.

*Origines contra
Celsum libro
octavo.*

Soli Deo per Iesum Preces offerre.

*Ibidem al-
quando post.*

Solum enim Creatorem illum omnium Deum adorare di-
dicimus.

*Eusebium de
preparatione
Evangelica, li-
bro quarto, ca-
pite quinto.
Ambrosius li-
bro tertio de
Spiritu Sancto
capite duodeci-
mo.*

Neque adorandum quicquam præter Deum legimus: scri-
ptum est enim, Dominum Deum tuum adorabis, & illi so-
li servies.

Ambrose in his
prayer at the
departure of
Theodosius, Fol.
137. in the
letter 6.

But nevertheless thou O Lord art only to be Adored, thou
only art to be asked, that he (*Theodosius the Great, Empe-*
ror) may be with his Sons brought in thy presence.

Cyril of Alex-
andria in his
twelfth Book
of *Treasure*,
chap. 1.

He truly conserveth verity, which contrarily, not the Crea-
ture, but the Creator worshippeth, and him only Serveth.

Dionysius Alexandrinus as he is rehearsed by *Eusebius* in his seventh Book of the History
of the Church, chap. 10. And *Augustine* in the first tome of his Book of the true Religion,
chap. 55. plainly also say the like.

23. That the Pope is Antichrist.

Arnulph Bishop
of *Orleans* in a
Council As-
sembled at
Rhemes under
the King the
Head, in
which *Arnulph*
was appointed

What is this, Most Reverend Fathers, what is this Man
Sitting in a lofty Throne, shining with Gold and a Purple
Vestment, what, I say, do you believe that this Man is? It is
no wonder if he be despoiled of the Law of God, and be proud
with the only Wisdom also taken from him; for he is Anti-
christ, sitting in the Temple of God, and shewing himself that
he is God.

Arch-Bishop of *Rhemes*, speaketh thus of the Bishop of Rome. This Speech also the Coun-
cil never contradicted, but then judged according to the opinion of *Arnulph* of *Orleans*, as
it is recited in the tenth Century of the History of *Magdeburge*, Printed at *Basil*.

Otto Duke of
Bavaria, in his
Speech to the
Bishops, as it
is recited by
Averine, in his
seventh Book
of the *Annals* of *Bav*, pag. 550.

I being compelled to Rome have provoked the Roman Bi-
shop, and by the Direction of Gregory the Great Pope have
defended mine by Armes. This Man being dead, you had Preach-
ed that the Roman Bishop is Antichrist: And I have fell from
the forsaken Sect of the Chief Priest, to the Emperor, &c.

Sed tamen tu solus Domine invocandus es; tu rogandus, ut eum (Theodosium Magnum Imperatorem) in filiis representes.

Ambrosius in Oratione de obitu Theodosii folio centesimo trigefimo, littera C.

Is profectò veritatem conservat, qui contrà non Creaturam, sed Creatorem colit, & ei Soli servit.

Cyrillus Alexandrinus libro duodecimo Theodosii, capite primo.

Dionysius Alexandrinus ut refert Eusebius libro Septimo historia Ecclesiastica, capite decimo: Et Augustinus primo tomo, libro de vera religione, capite quinquagesimo quinto, similia etiam clarè dicunt.

Vicesimo tertio. Quod Papa sit Antichristus.

Quid est hoc Reverendissimi Patres, quid hunc in sublimi folio residentem, vestu purpurea & auro radiantem, quid hunc, inquam, esse creditis? Nimirum si charitate Dei destituitur, solâque scientiâ inflatur & extollitur, Antichristus est, in Templo Dei sedens, & se ostendens tanquam sit Deus.

Arnulphus Episcopus Aurelianensis in concilio Rhemenfi habito sub Rege Capito, in quo deponitur Arnulphus

Rhemenfis Archiepiscopus, sic loquitur de Episcopo Romano. Huic Orationi etiam non contraxit Synodus, sed ex sententia Arnulphi Aurelianensis tum judicatum est, ut recitatur in Genurja decima Historia Magdeburgica Basilica excusa.

Ego coactus ad Rom. Episcopum Provocari, jussuque Gregorij Pontificis Maximi Armis mea tutatus sum. Hoc mortuo, Romanum Episcopum Antichristum esse prædicastis: Egoquè desertâ Primarij Sacerdotis Sectâ, ad Imperatorem defeci, &c.

Ono Dux Bavaria in Oratione ad Episcopos, ut recitatur ab Aventinus libro septimo

Annalium Bojorum, Paginâ quingentesimâ quinquagesimâ.

Lodowick the fourth Emper-
 tor in a Decree of a Council
 of the Bishops and Princes of
 Italy and Germany, by a ge-
 neral consent held at Rome,
 and published at Rome the
 fourth Calend of May, in the year of Christ, 1328. Testifyeth thus of the Pope of
 Rome.

Auentine also in his seventh Book of the Annals of *Bois*, reciteth very many, saying
 the like.

Ludovicus quartus Impe-
 rator in Sena-
 tus consulto,
 Episcoporum &
 Principum Ita-
 liae atque Ger-
 maniae consensu
 facto Romae, &
 publicato Ro-
 mae ad quartum
 Calendas Maii, Anno Christi, 1328. de Papa Romano sic testatur.

Ense Cæsareo nobis à Cæli numine commisso, abutitur
 temporalibus hujus Seculi curis contra Divinum præcep-
 tum incubat, regno mundano inhiat, sicuti Pastor est perso-
 natus, ita mysticus est Antichristus, canis pellicula reclusus
 in gregem Christi lupina rabie grassatur: Vendit scelera; In-
 feros, superos, beneficia cælestia cauponatur, cum Sarace-
 nis Armenios Christianos quinque annis continentur ejus O-
 pem implorantes, infestantibus, fædus societatemquæ inuit.

These and the like Sayings of the Fathers, being desirous to understand, and to that end, asking those, under whom I was instructed, to unfold to me their meaning, they so abruptly and sophistically expounded, that I became thereby (though I durst not shew it) very much dissatisfied; and had never that Opinion of the Fathers afterward, or at least wise of these men, as I had before; and had I not given more credit to the *Roman Church*, then to either of them, I had immediately fell from my then Religion.

When I had almost ended my Studies, the *Jesuites* set upon me afresh, thinking now to have prevailed with me to enter into their Order, but I answered them much what in the same manner I did before, and having a great desire and full resolution to Travel, (not so much out of any Devotion, which was the only thing I pretended, as out of Curiosity) I withal told them (but it was only a pretence) that if I ever did enter into their Order, it could not be as yet; for I had made a vow to our Lady the Queen of Heaven, to go to the Holy Land, to visit the holy Sepulcher of her Dear Son our Saviour.

I had no sooner ended my Studies in Divinity, but (receiving three hundred Pounds, left me some years before by an Uncle deceased, and disposing of my moneys for certain Bills of Exchange, ordering it to be paid me in other Countries upon sight, according to my supposed Occasions) taking my Leave at the College, I betook myself to my Journey, in which, going by *Rome*, and making my Address to Cardinal *Barbarini*, he procured me the Popes Letters for my *salva Conducita*. And so departing thence I went for *Naples*, from thence to *Mansfredonia*, from thence to *Ragusa*, from thence to *Corfue*, from thence to *Zant*, from thence to *Candie*, from thence to *Alexandria*, from thence to *Cairo*, from thence to *Foppa*, from thence to

Ramma, from thence to *Ferusalem*, from thence to *Beth-lehem*, from thence to *Nazereth*, where seeing a House, which they said was the house of our Lady, I asked how many houses our Lady had in the world; they said, she never had but one in the whole Universe, and that was it, I told them that in *Europe* we were credibly informed that her House was in *Italy*, at a City called *Lauretta*, to whom People came out of all Parts on Pilgrimage, having been formerly brought from *Nazereth* thither by Angels: And asked them whether or no they had lost any House at any time, or had ever found one missing among them; They answered that then we were credibly informed a false thing; that the House of *Lauretta* was a meer cheat; and that they had never lost or missed any. This made me to think, that the *Pope* was either notoriously false, or meer fallible; notoriously false, in causing us to adore a meer Fiction for our Ladies House; or meer fallible, in taking that to be our Ladies House which indeed was not.

From thence returning by *Ramma* and *Foppa*, I came to *Cyprus*, from thence to *Rhodes*, from thence to *Smirna*, from thence to *Constantinople* so to *Cassa*, from thence returning back to *Constantinople*; and seriously considering of what I had heard and seen in my Travels, I greatly admired the Grand Diversity, I had observed in Religion. And being therewith much dissatisfied, I now began to look for the aforesaid Marks of the *Roman Church*: but I soon perceived it to be in vain, for I either found she had none at all, or none she could claim as Peculiar to her self. *Catholick* I saw she was not, understanding the word to be *Universal*, which she would always have us to do, for I saw others were more *Universal* then her self, and there cannot be many *Universal Churches*. Besides if she were *Universal*, how could there be so much Dispute, as daily there is, betwixt her and other Churches: for she being

Universal,

Universal, there would be no other for her to dispute with.

2. As for Antiquity, I found it was no more in her than in other Churches; and in those points wherein she differed from the *Greeks* and others, she had none at all; for Antiquity ought to be from the beginning; whereas the points in which she differed from the *Greeks* and other Churches, were never thought of in the primitive times, nor long afterward.

3. As for the Lineal Succession of the Chair, I found that was no mark at all of the true Church; for the same was as well in other Churches, as that of *Rome*. Besides, the Chair of *Rome*, which seeketh to draw its Succession from *St. Peter*, was condemned by the rest of the Chairs, who not only had their Succession from *St. Peter*, but from the other Apostles. And moreover *St. Ambrose* saith in his first Book and sixth Chapter of Penitence, *Non habent Hereditatem Petri, qui fidem Petri non habent*, that those have not the Succession of *St. Peter*, which have not *St. Peter's Faith*.

4. If perpetual Continuance were a mark of the true Church, then I considered, we must stay until the end of the World, before we could know which was the true Church; for who knoweth until that time come, what Church may continue until that time come. A Church may exceedingly flourish now, which long before then may be utterly overthrown. Perpetual Continuance I concluded therefore was no good mark of a true Church; for besides this, if Perpetual Continuance was a good mark, then divers Churches planted by the Apostles, seeing they have long since ceased, were false Churches: and divers Churches which have continued ever since the Apostles time, and yet continue, though the Church of

Rome call them *Heretical* and *Schismatical*, would be true Churches. So that this Mark, though she were sure of it, as she is not, would not only be no good Mark, but make against her self.

5thly. As for *Unity*, the fifth pretended Mark of the *Roman Church*, I found she had it not by her own Confession; for if she be Universal, as she pretends she is, then *Protestants*, *Greeks*, *Arminians*, *Muscovites*, *Coptians*, and all other Christians in the whole World, together with *Turks*, *Jews*, and *Heathens*, are all of the *Roman Church*; and is there Unity amongst these? If there be, what makes so much quarrelling and contention betwixt the Church of *Rome* and them? But knowing she was not Universal, I next considered her as she was in herself, viz. a Particular Church. And taking her thus, never did I find in all my Travels, a Church more divided within it self, both in Faith and Manners, than this of *Rome*. For as for their Faith, I observed it was not the same formerly as it is now, nor now as formerly: For formerly they believed the Sacrament of the *Eucharist*, was to be received by the Laity in both kinds; now only in one. Formerly they believed a Priest might Marry, and ought not to be Shaven; now the quite contrary. Formerly they believed Baptism was sufficiently performed only with Water; now not without Water, Salt, Oyl, and Spittle. Formerly they believed the *Eucharist* was to be given to Infants; now no such thing. Thus in every Age they have either changed, added to, or subtracted from their Faith and Opinion; whereas a Church at Unity in it self, always believes one and the same thing.

And 2dly. For their *Practice*, I found therein no Unity at all; for some followed the Rules of *St. Dominick*, some of *St. Benedict*, some of *St. Bruno*, some of *St. Augustine*,

gustine, some of *St. Francis*, some of *St. Ignatius Loyola*, some of *St. Katharine*, some of *St. Bridgit*, some of *St. Ursula*, and so some of one, and some of another, the Rules of whom in very many things are quite contrary: Some again would have that our Lady was immaculately conceived, and that the Pope is Infallible; othersome will admit of neither. But perhaps the Papists will say, All these, together with the other before-mentioned, are, and were Matters of Practice, and not of Faith; but in all Matters of Faith (say they) we agree: But the plain truth of it is, they define all matters of Faith, to be those wherein they agree: So that to say the *Roman Church* doth agree in all Matters of Faith, is but to say they agree in those things they do agree in; and so do all other Churches.

6thly. As for Miracles, I considered they were not only pretended to be wrought by those of the Church of *Rome*, but also by the *Turks*, *Heathens*, and present *Jews*. And since I could see no reason why to believe the one any more than the other, (having never known any such thing wrought amongst them) this signified nothing at all to me. Besides, I observed the Miracles pretended by the Papists, were in many Ages ago, if ever, wrought; and so many Ages after the prefixed time of their being wrought, before they were once related to be done, that they were greatly to be suspected; as meerly feigned.

Lastly, I considered the multitude of the Papists, and here I concluded, That if this were a Mark of the True Church, both *Turks* and *Heathens* (and *Greeks* also in time past) were to be preferred before them.

Next I came to *Sery*, in my Journey to which, considering again of the great Differences I had observed in

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Religion, and the several Reasons each Nation gave, for each Particular in which they differed; and moreover finding they had all much to say for themselves, that in all things I could not believe them all, and that I could not be of any one Community amongst them all, but incur some Censure from one or other, either of *Heresie*, *Schism*, or both; I burst forth into these words.

Good God! in what a miserable Condition is a Man in this Life, he that is an honest and well-meaning man, that would be, knoweth not what to be. He would be a *Protestant*, but then the Church of *Rome* would condemn him. He would be one of the Church of *Rome*, but then the *Greeks*, the *Muscovites*, the *Melchits*, the *Mengrelians*, the *Georgians*, the *Armenians*, the *Maronits*, the *Facobits*, the *Nestorians*, the *Indians*, or *Christians* of *St. Thomas*, the *Centurians*, the *Nubins*, the *Ethiopians*, the *Abessines*, the *Circasians*, the *Bohemians*, the *Slavonians*, and the *Christians* of *St. John* would condemn him. He would be a *Greek*, a *Muscovite*, a *Melchit*, a *Mengrelian*, a *Georgian*, an *Armenian*, a *Maronit*, a *Facobit*, a *Nestorian*, an *Indian*, or *Christian* of *St. Thomas*, a *Centurian*, a *Nubin*, an *Ethiopian*, an *Abessine*, a *Circasian*, a *Bohemian*, a *Slavonian*, or a *Christian* of *St. John*, or one of any, or of all (if it were possible) of the aforementioned; but then the *Coptians* would condemn him. He would be a *Coptian*, or in fine, he would be any thing so he might be a *Christian*; but then the *Samaritans* would condemn him. He would be a *Samaritan*, but then the *Essenes* and the *Common Jews* would condemn him. He would be an *Essene* or a *Common Jew*; but then the *Pharisees* and *Sadducees* would condemn him. He would be a *Pharisee* or a *Sadducee*, or in fine, he would be any thing so he might be either a *Christian*, or a *Jew*, or both; but then the *Turks* would condemn him. He would be a *Turk*, or in fine, he would be either *Jew*, *Turk*, or *Christian*, but then the
Heathens

Heathens would condemn him. He would be a *Heathen*, or in *fine*, either *Christian*, *Jew*, *Turk*, or *Heathen*; but then the *Atheists* would condemn him. He would be an *Atheist*, but then the *Christians*, the *Jews*, the *Turks*, the *Heathens*, and all the World would condemn him.

In the next place therefore, shutting forth the *Atheists*, verily believing there was a God, (for indeed I could believe no other, for Heaven and Earth and all things therein shewed me as much,) I considered that though I could not believe them in all things all, in regard of their Disagreement; yet in those things in which they all agreed, I had reason to do no other but to believe them all. I sought therefore next to see in what they agreed, and finding they all agreed in these things and no other, viz. That there was a God, to be adored here; for which there was a *Heaven* for the Righteous, and a *Hell* for the Wicked, the one as a Reward, and the other as a Punishment for the same hereafter: I concluded I had reason to believe them in these things, and no other. So that now I doubted even of Christianity it self. Next therefore being at *Sery*, there being a whole Parish of *Christians*, in which there was three *Franciscans*, all Priests, one of which seemed very Learned and Ingenious, I had a great desire to have some Private Discourse with him, And the better to have his Advice, and safer to Relate my Doubts, I went to him to Confession; in which I declared, that by reason of my Travels, I had been brought even to doubt of the Truth both of Christ and Christianity. The *Franciscan* Father was greatly surpris'd to hear me relate this, and the better to regain me to the *Faith*, asked me, Whether I believed there was a God. I told him that that I did not only believe, but was very sensible of. He then asked me, Whether I believed the Holy Prophets, the Writers of the Old Testament, were of God. To this I answered, I greatly questioned

questioned whether they were or no. He then shewed me divers Reasons to prove they were of God, and that therefore, whatsoever was contained in their Prophecies, must needs be true : Which Reasons, especially those which were most convincing to me, I have here inserted, to wit, First, That amongst their Prophecies, many of which (foretelling things many years, and sometimes Ages before they were to happen) being such as in all probability, were never likely to come to pass, nor could be conjectured by any Natural Causes, (as were generally the things foretold by the *Heathens* and their *Oracles*) were notwithstanding afterward most certainly fulfilled. As first, The Prophecie and Prediction made to *Abraham* of his Issue, when he had neither any, nor was ever like to have, *Gen. 12. 2. Gen. 13. 16. Gen. 15. 5. Gen. 17. 2. Gen. 18. 11, 12.* Of his inheriting the Land of *Canaan*; and above all of his Posterities descent into *Egypt*, of their time of Servitude, and manner of deliverance thence; the same being foretold more than four hundred years before it was fulfilled, *Gen. 15. 13, 14.* And when no likelihood thereof did at all appear, and yet how exactly the same was fulfilled, and at the very time appointed by the Prophecie, is declared in *Exod. 12. 31, 32.*

2dly. *Jacobs* Prophecie of the Kingly Government of *Judah*, *Gen. 42. 8, 9, 10.* where there is mention made of his Brethrens bowing down to him, and withal of his Scepter; the Circumstances whereof, if we seriously consider, are exceedingly to be wondred at: For first, When these words were uttered by *Jacob*, there was no probability at all of any Scepter to be among the *Jews* or *Israelites*; for they were poor and few in number, and never like to be a distinct Nation of themselves, or to depart forth of *Egypt* again.

And

And 2dly. If any such thing should come to pass, as that they might be a People, and have a Scepter of Government of their own ; yet was it not that *Judah* and his *Posterity* should possess the same ; for that he had three elder Brothers, to wit, *Reuben*, *Simeon*, and *Levi*, who in all likelihood were to have it before him.

And 3dly. When *Moses* recorded and put in writing this Propheſie (which was divers hundred years after *Jacob* had spoken it) it was much leſs likely that ever it should be true, in regard that *Moses* then present in Government was of the Tribe of *Levi* ; and *Joſhua* deſigned by God for his Succeſſour, was of the Tribe of *Ephraim*, and not of *Judah* ; which makes greatly for the certainty of this Record : For that it is moſt apparent, that *Moses* would never have put ſuch a Propheſie in writing, to the diſgrace of his own Tribe, and to the prejudice and offence of *Reuben*, *Simeon*, *Ephraim*, and other Tribes, neither would they have ſuffered ſuch a Derogation, but that it was evident to them by Tradition, that their Grand-Father *Jacob* had ſpoken it ; although then there was no great likelihood that ever after it should come to be fulfilled. Nevertheless this was for the time of *Moses*, whereas if we conſider that from *Moses* to *Samuel*, (that was the laſt of all the Judges) there paſſed four hundred years more, and yet was there no appearance of the fulfilling of this Propheſie in *Iſrael* ; for that the Tribe of *Judah* was not eſta bliſhed in that Government, it is the more to be wondred at. At length they came to have Kings to Rule, and then was there choſen *Saul* to the Place, who was not of the Tribe of *Judah* but of *Benjamin*, and he was endued with divers Children to ſucceed him ; who therefore would have then thought that this Propheſie could have ever been fulfilled. Nevertheless, when no man thought thereof, there was a poor Shepherd choſen out of the Tribe of *Judah*, called *David*, to
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be King, *1 Sam.* 16. 13. which Government of *Judah*, held out more than 1200 years together, even until the time of *Herod*, *Euseb. in Chron.*

3dly. The Prophecie of the same *Jacob*, for the greatness of *Ephraim* above *Manasses*, *Gen.* 48. 19, 20. which afterward was fulfilled; for that *Ephraim* was always the greater and stronger Tribe, *Josh.* 16. *Josh.* 17. and became afterward the Head of the Kingdom of *Israel*, or of the Ten Tribes, *Isai.* 7. 2, 9. whereof there was no suspicion or likelihood when *Jacob* spake this, or when *Moses* recorded it.

4thly. The Prophecie of *Moses* of the *Jews* forsaking of God, and of the many and great evils they should incur thereby, *Deut.* 31. 16, 17, 18. which afterward came to pass.

5thly. The Prophecie of the Birth and Acts of *Josiah*, more than 300 years before he was born, *1 King.* 13. 2. which afterward was exactly fulfilled, *2 King.* 23. 15.

6thly. The Prophecie of *Isaiab* of the Destruction of *Jerusalem* by the *Babylonians*, and of the grievous Captivity the *Jews* should be in under them, *2 King.* 20. 17. *Esai.* 5. 26. As also the Destruction of *Babylon* by *Cyrus* King of *Persia*, *Esai.* 13. 1, 6. which Prophecie was almost 200 years before the said *Cyrus* was born; in which he declared his Name, and how (although a *Heathen*) he should rebuild the City and Temple of *Jerusalem*, *Isai.* 44. 28. *Isai.* 45. 1. which others of his own Religion had destroyed, all which accordingly came to pass, and he nominateth two Witnesses thereof, *Esai.* 8. 2. *Urias* and *Zacharias*, which were not born of many years after, the one being a Prophet in *Jeremy's* time, *Jer.* 26. 20. an hundred years after *Isaiab*; and the other eighty years

years after that, in the days of *Darius*, *Zach. 1. 1.* This Captivity also was not only foretold by *Jeremy*, but first, The particular time how long the same should endure. 2dly. The Destruction of *Babylon*. And 3dly. The returning home of the *Jews* again, *Jer. 25. 9, 10, 11, 12, 13, 14.* all which was fulfilled accordingly, *Ezr. 1. Neh. 3.* And to these I might also add divers other things, all which being prophesied when there was not any likelihood at all thereof, are a certain Proof, that these Prophets (and others might be here mentioned) were of God, and their Writings were writ by Divine Inspiration, which is a manifest Demonstration of the Excellency of their Writings, and of the truth and certainty of what therein is contained.

Secondly, the Second Reason he shewed me, which greatly convinced me, was that many of the chiefest and strangest things contained in the Scriptures were affirmed by the *Heathens* themselves, (who though they differ something from the Scriptures in the manner of their Narration, yet do they thereby make the more for the approbation of the things there mentioned, in regard that thereby it appears they took not their Histories directly from the Bible, but Tradition and antient Antiquities of their own.) for Confirmation whereof, first he shewed me certain Writings of divers *Heathenish Philosophers*, who spake therein of the Worlds Creation, and the infusion of mans Soul from God. 2. The Writings of *Berosus, Abidenus, Chaldaeus, Damascenus, Egyptius, Nicholaus*, and other most Antient Heathens, who mentioned the flood of *Noah*. 3. Of *Hesiodus, Abdenla, Hecataeus, Ephorus, Accusilaus*, and *Helanicus*, which testified that the first Inhabitants of the World lived commonly a thousand years a piece, which they said was for Peoples Multiplication, and the bringing of all Sciences to Perfection. 4. Of *Abidnus, Hestius* and *Sibylla*, who spake of the confusion of Tongues at the building of the Tower of *Babel*. 5. Of *Eua-*

polemus, who speaketh of *Abrahams* being in *Egypt*, of his fight and victory in the behalf of *Zor*, of his Entertainment by *Melchisedech*, of his wife and Sister *Sara*, and of the Sacrifice of his Son *Isaac*. 6. Of *Pausaneus*, *Strabo*, *Tacitus* and *Solinus*, wherein is made mention of the Lake of *Sodom* and *Gomorrhah*, called the *Dead Sea*, wherein nothing can live. 7. Of *Artabanus* and *Phylon*, who have writ many things concurring with the History of *Moses* concerning *Isaac*, *Jacob* and *Joseph*. 8. Of *Aristans*, who hath written the History of *Job*. 9. Of *Eupolemus*, who declares the wonderful things done by *Moses* in *Egypt*, for which (he saith) he was worshipped as a God in that Country, called by the name of *Mercurius*. And thus he went on from one to another, until he had proved the Truth of the whole Historical Part of the Old Testament, by *Heathenish* Authors.

This did exceedingly confirm me in the Truth of the Old Testament, but I desired to know what this was to Christ and Christianity. He then shewed me, first, how that Christ from time to time had been promised to the World as in *Gen. 3. 15. Gen 26. 4. Gen 49. 10. Deut. 18. 15. Psal 89. Jer. 33. 14. Esai. 11. 1. Mic. 5. 2* Secondly, the remarkable things which happened as concerning him which we adore for Christ, to wit, first, that he was born of a Virgin. 2. That he was born at *Bethlehem*. 3. That at his Birth all the Infants near *Bethlehem* were slain. 4. That that the wise men of the *East* came and adored him, and offered him Gifts and Presents. 5. That he was presented in the Temple. 6. That he fled into *Egypt*, and afterward was recalled thence. 7. That a Messenger went before him to prepare the way for him. 8. That he did wonderful Miracles and healed all Diseases. 9. That he was betrayed by a familiar friend, his Companion. 10. That he was sold for thirty Pieces of Silver. 11. That with those Thirty Pieces of Silver was bought the *Potters Field*. 12. That he rid upon an Ass to *Jerusalem*. 13. That the Jews did bear

beat and buffet him, and defile his face with spittle. 14. That they whipped and tore his Body before they Crucified him. 15. That they gave him *Vinegar to drink*, divided his *Garments among them*, and cast *Lots for his Vesture*. 16. That he was Crucified in the Company of *Theeves and Malefactors*. 17. That he was refused and rejected by the Jews. 18. That until his coming the Scepter was not taken from *Judah*. 19. That from the building of the Second Temple unto the time of his Death, were Sixty two *Hebdomada's*. 20. That he was crucified by the Inhabitants in and about *Jerusalem*. And 21. That immediately after his Passion the second Temple was destroyed. All which (he told me) unless the first (and I knew it to be true) were acknowledged even by the Jews themselves, and that also was acknowledged by the *Turks*. But then in the next place, I desired to know of him, how these proved, that he whom we adored for Christ was the true Messias. He answered that they proved it as plainly as might be; for all the things before mentioned, had been long before prophesied of in the Old Testament, *viz.* (1.) That he should be born of a Virgin, *Esa. 7. 14* (2.) That he should be born in *Bethlehem*, *Mic. 5. 2.* (3.) That at his Birth, all the Infants near *Bethlehem* should be slain, *Jer. 31. 15.* (4.) That the Kings of the *East* (which *St. Cyprian* by an Old Tradition of the Church, affirmeth in his Sermon of Baptism, were the *Three wisemen*) should come and adore him, and offer him gifts and Presents, *Psal. 72. 10.* (5.) That he should be presented in the Temple, *Mal. 3. 1.* (6.) That he should fly into *Egypt*, and after ward be recalled thence, *Isai. 19. 1. Hos. 11. 1.* (7.) That a Messenger should go before him, to prepare the way for him, *Mal. 3. 1.* (8.) That he should do wonderful Miracles and heal all Diseases, *Isa. 35. 5.* (9.) That he should be betrayed by a familiar friend, his Companion, *Psa. 41. 9. Ps. 55. 13. 14.* (10.) That he should be sold for thirty pieces of Silver, *Zac. 11. 12, 13.* (11.) That with those thirty pieces of Silver should be bought the Potters field, *Zac. 11. 12, 13.*

(12) That

that he should ride upon an Ass to Jerusalem, *Zac. 9. 9.* (13.) That the Jews should beat and buffet him, and defile his face with Spittle, *Isai. 50. 6.* (14.) That they should whip and tear his body before they crucified him, *Isa. 53. 2. 7.* (15.) That they should give him Vinegar to drink, divide his garments among them, and cast Lots for his Vesture, *Pf. 69. 21. Pf. 22. 18.* (16.) That he should be crucified in Company with Thieves and Malefactors, *Isa. 53. 12.* (17.) That he should be refused and rejected by the Jews, *Psal. 118. 22. Isai. 6. 9.* (18.) That until his coming the Scepter should not be taken from Judah, *Gen. 49. 10.* (19.) That from the building of the second Temple until the time of his Death should be sixty two *Hebdomada's*, *Dan. 9. 25, 26.* (20.) That he should be crucified by the Inhabitants in and about Jerusalem, *Zac. 12. 10.* (21.) That immediately after his Passion the Second Temple should be destroyed, *Dan. 9. 25.* And seeing they were all fully and perfectly fulfilled in him whom we thus adore; it was a certain, undoubted, and manifest truth, that this same Person was the *True Messiah*.

And now being fully satisfied in this, in the next place, I desired to know of him, what he had to say for the Truth of Christian Religion; he told me that the Truth of Christian Religion manifestly appeared by the Miracles wrought by Christ, his Apostles, and other Saints, whereby it was confirmed and established. I told him that I had heard the Jews say, that those Miracles were wrote by Art-Magick; He answered that the Miracles done by Christ, his Apostles, and other Saints, could not possibly be wrought by Art-Magick; for the greatest Magicians upon Earth, seeking to imitate them, found it altogether in vain. *Nero* and *Julian*, he shewed me, gave themselves more to Magick than any that had ever been before them, merely upon Emulation of the Miracles done in *Rome* by *Peter* and *Paul* when *Nero* lived, and by other Saints and Disciples in the time of *Julian*; and yet were able to effect nothing

nothing in that kind. *Pliny* he shewed me, that was a *Pagan*, writeth thus of *Nero*; that as no man laboured more than he in the Art Magick, so no man ever left a more certain Testimony of the marvellous exceeding vanity thereof. *Plin. lib. 30. Nat. Hist. cap. 1.* The like in effect he shewed me, writeth *Zozimus* of *Julian*; though he himself was a malicious Heathen. *Zoz. in vit. Julian.* And if this same had not been written, he told me, yet their several extraordinary Calamities, and most miserable Deaths, which by all their Magick they could not foresee, doth sufficiently testifie the same to us; especially the last words of *Julian*, *Vicisti, Galilae, vicisti*, thou hast overcome, O *Galil an*, thou hast got the victory; acknowledging thereby, as well the divine power whereby Christ and his Followers wrought their Miracles, as also the folly, vanity, and madness of his own endeavours.

And now (through my discourse with this Fryar) I was more convinced of the truth of Christianity, than with whatever before, I had either read or seen. And therefore rendring him innumerable thanks for what he had shewed me, I withal besought him to tell me, which of all Christian Churches he judged to be the best and truest. He told me the Church of *Rome*. I desired his Reason; he told me the true Church was infallible, which none but the Church of *Rome* ever so much as pretended to be. That the true Church was infallible, he seemed to prove from *Joh. 16. 13.* where tis said *when the Holy Ghost cometh, he shall teach you all truths*; and from *1 Tim. 3. 15.* where tis also said, *The Church is the ground and Pillar of Truth.* And that none but the Church of *Rome* ever so much as pretended to be so, I could not but acknowledg, and therefore now I resolved to continue in the Church of *Rome*. And from thence, coming into *Dalmatia*, *Bonifacio Albano* Archbishop of *Spolato*, advised me to enter into Orders, made me *Sub-Deacon*, and after I had continued with him some

Some small time (having a desire to go into *Italy*) recommended me to the Grand Duke of *Tuscany* ; whilst I remained with the Grand Duke, I went to *Legorn*, where I saw Bishop JEWELL's Defence of the Church of *England*, and Dr. Willets three Centuries against the Church of *Rome* , and observed that these their Writings were agreeable to what I had read before in the Fathers.

After this the Grand Duke of *Tuscany* recommended me to Cardinal Howard. Cardinal Howard promised to see me provided for, maintained me whilst I stayed at *Rome*, caused me to be better instructed in the Ceremonies of Mass, and designing me afterward for a Mission into *England*, procured me a License from the Pope, that I might read the Holy Scriptures in any Language I found them in.

I no sooner read the Holy Scriptures, but I greatly doubted, whether or no any Adoration were to be given to Images, and fearing that their Adoration might be Idolatry, or at least wise displeasing to Almighty God, I would when they were to be adored, as much as lay in me, continually avoid the same. And the rather in regard I apprehended, that even the Moral Law, which the *Papists* themselves say is still in force, did altogether forbid any such Adoration, *Exod. 26.*

All I found they had to say for the same, was in the understanding arightly the Commandment; some would have it to forbid *Latria*, but not *Dulia*; other some to forbid *Idols*, but not *Images*; for say they, the word in the Original, is *Pesel*, and in *Greek*, εἰδωλον, which altogether signifieth an *Idol*; and to this they add, an *Idol* is nothing, in regard it represents nothing, and therefore is not to be adored, because in its Adoration we deifie it: whereas an Image, in regard it is a Representative, is something; and what Adoration is performed to it, redounds

redounds to the Person whom it represents, and therefore falls not under the notion of this prohibition.

Upon this, I was fully resolved, could I possibly understand where to meet with one, to speak with some Jewish Rabbie; verily believing that since the Commandments were first given to the *Jews*, he could tell me by their continual observance thereof since, in what Sence the said command was given, and how Originally it was to be observed; but enquiring of certain *Jews* for some Rabbie, they fearing it was for some ill, durst not discover any one to me, so that for that time I was forc'd to let it rest: nevertheless, some few days following I came to the speech of one, without any difficulty, and that too by a meer accident, which was as followeth;

Having a desire to see some Remote Parts in *Rome*, which then I had not seen, I took my way toward *Via Flumina*; not far from which, seeing a great Multitude of People gathered together, I drew near to see what was the matter, and coming near them, I saw a Jesuit preaching out of a Pulpit, Erected (a considerable height above the Peoples Heads) in the open street. All Commers and Goers, at least-wise for a while, there staying and giving him an Audience; amongst the rest, I remained also my self a while, to hear his Doctrine: greatly wondring, especially in *Rome*, to see such an action performed in the open Streets, in regard it was not common; where I had not loytered long, but I saw a great Multitude of *Jews* drawing near them, (which I supposed having been upon some occasion or other at their Synagogue, were returning to their Habitations) which the Jesuit also seeing, and knowing they must come by that way, gave a sign to one who there attended him, for the Crucifix; who fetching it out of a House just by, brought it immediately to him, which the Jesuit recei-

ving in his Arms, turning his Discourse altogether to the Passion of Christ, held up to be seen as the Jews were to pass by ; which was no sooner thus held for view, but all the Christians there present, fell down upon their Knees, bowing their Faces to the Earth to adore it ; and the Jews standing at a distance, and looking thereupon, laughed and grinned one to another thereat : and I for my own part to avoid its adoration took an Alley, where whilst I loytered to see when it might be over, three of the said Jews taking notice thereof, came to me into the Alley, and desired to know of me whether or not I was well satisfied in my Religion, I told them to speak the truth, I was not very well satisfied with what I saw there, and that made me to avoid it, and take the Ally ; they answered, so they perceived, and asked me if I had, a mind to speak with one of their Rabbies ; if I had they said they would immediately help me to the speech of one ; I gave them thanks, and desired they would ; upon this they consulted together some small time, to know to whom they had best to bring me, which having concluded upon, they took me to *Rabbi Salvator in via flumina* ; a man exceeding well Learned, and of a very courteous, obliging Behaviour, who, having first privately acquainted him with the occasion of their bringing me to him, leaving me with him, immediately departed. The Rabbie inviting me to come in, and caused me to sit down, after some small discourse with me, caused me to go with him into his Study ; where desiring to know of me, what it was in which I was dissatisfied, I told him I was dissatisfied in divers things, but the chiefest was the Adoration of Images. And since the Adoration, or not Adoration of Them, depended altogether upon the Sence of the Command of God given to the *Israelites* upon Mount Sinai, which saith, *Thou shalt not make to thy self any Graven Image, nor the likeness of any thing in Heaven above, or in the Earth beneath, Thou shalt not bow down to them, nor worship them,*

them, &c. I desired to know in what Sence both he and other Jews understood the same. He told me that in this Commandment, not only the Adoration of Images, but the very making of them with an intent to adore them, was Idolatry, and altogether forbidden. As for *Latria* and *Dulia*, (he said) they were humane distinctions, and had no Ground from Almighty God: I then argued, that this Commandment might forbid Idols, but not Images, and if so, the Adoration of Images was no doubt allowable. He then asked me what both I and other amongst us looked upon, to be the difference betwixt an Idol and an Image; I answered an Idol was a Thing adored as a God; whereas an Image was not a Thing adored as a God, but as a thing Representing God; to this he said, that an Idol and an Image (let the Image represent what it would) being adored, were the same thing. The which I not granting, he desired to know of me, what the *Golden Calf* was, an Idol or an Image, That the *Israelites*, for Adoration, caused *Aaron* to make in their Return from *Egypt*. I answered an Idol. He told me that unless I would grant that an Idol and an Image were the same thing, that was mine, and others mistake; for what they adored then, they adored only as a Representative. I desired to know where he found that, he told me in one of the *Psalm*. & shewed me the words, where 'tis said, speaking of

the same People ; *That they turned their Glory (to wit the True God) into the likeness of a Calf that eateth Hay, Psal. 106. 20.* So that (said he) we did not Adore this Calf for a God, but for a Similitude Representing God ; and yet it was punished by Almighty God for Idolatry, *Exod. 32.* This did convince me very much, nevertheless I desired for my further satisfaction that he would yet be pleased to give me, if he could, some other Testimony : he then shewed me how the *Samaritans*, when they revolted from the other *Jews*, set up Two Calves, the one at *Dan*, and the other at *Bethel* : and how, notwithstanding, they always afterwards adored them, yet they adored them not as Gods, but as Things Representing God. This he proved out of *Ezra*, where 'tis said, that when the *Jews* were permitted by King *Cyrus* to Rebuild their Temple at *Jerusalem*, the *Samaritans* came and would have joyned with them in the Rebuilding thereof, and would for the future have Adored at *Jerusalem*, but the *Jews* not perinitting them, they would know the reason : *why (say they) may we not build with you, we adore the same God that you do, Ezra 4. 2.* which (said he) could not have been said, had they Adored these Calves for Gods, and therefore they adored them not as Gods, but as Things only representing God. He Next made me sensible of the great Plagues and Punishments that Almighty

Almighty God had often inflicted for this kind of Worship, all which could not but manifest his exceeding great dislike thereof.

This Discourse did so fully convince me, and brought me into such a great dislike of the Adoration of Images, that I perfectly loathed all such Adoration. And seeing thereby that the Roman Church was fallible, and had erred in one thing, I believed it might have erred in more.

And now it growing towards Evening, and the Rabbie being sent for to reconcile some Neighbours that were fall'n out, (the Rabbies being, as far as I could understand, Judges in all such Cases) rendering him thanks for his good Instructions, I for that time took my Leave of him, who told me that at any other time, did I please to come to him, he would very willingly and gladly satisfy me in any other thing: Upon this I came to him several times afterwards, but all he convinced me of besides, was,

1st. That there was no *Limbus Infantium*.

2^{dly}. That *Saints, Angels, and Holy Reliques*, were neither to be adored nor prayed to.

And

And 3dly. that a very great part of the *Roman* Religion was perfect Magick: all which, with many other things, I design e're long to manifest to the world.

After this, being not very well in health, and feigning my self much worse than I was, I desired leave of *Cardinal Howard* for change of Air to go into the Countrey, either to, or some where near *Bologna*; my design being to go to the Protestants, and having obtained the same of him, I was no sooner taking order for my Journey, thinking therein to steer my Course towards some Protestant Country, but fearing the Inquisition, being Pursued by certain Fryars, who reported they had often seen me in Company of the *Jews*, I immediately, to prevent it, made an Escape by Sea to *Naples*, thinking from thence to get by Sea into *France*.

Being at *Naples*, seriously reflecting upon the many and great Friends I had then in *Italy*, and the great Probability I was in of coming there to very great Preferment, whereas if I went, I knew not whither, viz. to Protestants, to whom I was altogether unknown, I might be hardly looked upon, and perhaps too, when I came, dislike their Practice, changing my resolution, I resolved to continue
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in the Church of Rome. From Naples therefore, crossing the Countrey to Barlet, and so taking Ship for Venetia: and from thence going to Birgamo, getting some Letters of Recommendation to the Bishop there, he preferred me into a Canons Place, and made me a Deacon.

And now I gave my self seriously to the study of the Holy Scriptures in which I had before made a considerable Progress; & wheresoever I found they did not agree with the Faith & Practice of the Roman Church, I noted them down in a little Book; All which I found afterward did agree with what I had before observed in the Fathers. And revealing the same to my Ghostly Father in Confession, hoping thereby to receive satisfaction, he gave me such weak and absurd Answers, that I thereby became the farther dissatisfied.

And now I, again lamenting my hard Fate, that it was my Lot to have been brought up in the Church of Rome, had a great desire to see the Practice of some Protestant Church, and therefore pretending a Journey to Lyons in France, to see a Kinsman, who was lately arrived there from Ireland, furnishing my self with what Money and other necessities I could for my Journey, I went for Geneva, purpose-ly to see the practice, and discourse with them of
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the *Geneva Church*. And to the end I might do it the more securely, I again put my self into a *Secular Habit*, in which appearing at *Geneva*, and being an English Man, the *Clergy* there never mistrusted but that I was a Protestant; and I being not fully resolved what to do, told them no other, but that I having been, and then being, much among *Papists*, they continually pressed upon me to be of their Church. And relating to them the several Arguments of the Church of *Rome*, which at any time before had served me to retain me therein; I desired their Instructions, how I might so answer them, as to defend my self against them.

The first thing, I desired of them to make me capable thus to answer, was the Popes Infallibility, and lest that should not do,

2dly. The Infallibility of the *Roman Church*.

3dly. The Authority the *Roman Church* pretends to have over the Scriptures, in Abolishing and making void part thereof at Her Pleasure.

And 4thly. Her practising many things which were never mentioned in the Holy Scripture, for which She pretends Tradition.

All, which several of them, answered so rationally,

rationally, learnedly, and discreetly ; that I was exceeding well satisfied therewith, and returning them innumerable thanks, I desired also to know of them what was the difference betwixt their own Church, and the Church of *England*. They answered me, the difference betwixt Them and the Church of *England* was very little. The greatest matter (they said) was only *Episcopacy* and certain Ceremonies. This made me whilst I staid there, which was for the space of a week or such a matter, seriously reflect with my self what to do. And considering that their Service consisted most in Preaching, of which I was there very incapable, in regard of my deficiency for the same in the French Tongue, I resolved for *England* ; not doubting but I might do God as good Service there, since the difference was so small betwixt them, as here at *Geneva* ; the which I should immediately be capable of, in regard of my English Tongue. I was no sooner setting out from thence towards *Paris*, designing for *England*, but hearing I was near the Armies, and that in my direct way to *Paris*, I must upon necessity pass them, which would be very dangerous : I was forced to retire to *Lyons*, where I was much further from *Paris* then I was at *Geneva*.

Being at *Lyons*, having not sufficiently left for
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my charge into *England*, my stock of money's growing very low, I again began to alter my resolution, or at leastwise determined for a time, till I was in a condition for my Journey, to continue in the Church of *Rome*, hoping Almighty God might accept of what I there did, since thus constrained thereunto: and so putting my self again into a Clerks Habit, I hoped e're long to get an Employ. I had been there but a short time, but Mr. *Chapman* an English Gentleman of *Avinion*, and Monsieur *Fargue* a French Man, a Person of very good Quality, recommended me to the Arch-Bishop; the Arch-Bishop was pleased upon their recommendation to give me a Living, and to the end I might be the better qualified for the same, made me Priest. I now began to be in care how to defray the charges of my Institution and Induction, and other present charge and expences. And writing to a Friend at *Birgamo*, acquainting him that I had a Grant of a good Living in *France*, but wanting Money for my Institution, Induction and other Necessaries, was willing upon reasonable Terms to resign my *Canons* Place there; and therefore desiring him to help me to some Man that might take it of me; I had not expected long, but I received his Answer, in which he acquainted me, that if I would apply to one Monsieur *Petite*, who was a Shopkeeper in *Lyons*, he had received order
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to agree with me for it. And coming to the said Monsieur Petite, he gave me Twenty *Levie* *Dores* for my Resignation.

And now I was in greater care than ever, sometimes I thought to leave my present hopes, and to go for *England*: sometimes again fearing that if I were there, I might have some dislike, or at least should be altogether a stranger: and hearing that there was little or no Provision for Men who had commonly done thus, but that divers who had turned to the Church of *England*, had been forced to turn from it again, meerly for a bare subsistence whereupon to live: I was quite off it? but at length considering the Celebration of Mass was the dayly and in a manner only Practice of the *Roman* Clergy: I betook my self seriously to read over the Mass-Book: verily believing, that if my Conscience could but dispense with that, as for my Belief, I might the better dissemble it.

When I thus seriously read over the Mass-Book, I found first, that some things therein were false, as the *Introibo ad Altare Dei*; for their Altar is not the Altar of God, but a meer Fiction of Men.

And the First and Ninth Part of the Canon, which say the Priest Kneeleth, when he Kneel-

eth not : as also the *Satiasti Domine familiam tuam* ;
&c. wherein the Priest giveth us to understand,
 that the People have nothing at all.

2 dly. That othersome were foolish, as the *Me-mento* for the Dead, wherein is prayed that God would remember such as are gone before with the Sign of Faith, and sleep in the sleep of Peace, to grant them a place of comfort, of light, and peace. And the *Amen* said after the Secrets adjoyned with the *Per omnia Secula Seculorum*'s: for how can the People say *Amen* when they heard nothing the Priest said.

3 dly. That othersome therein were Heretical, as the first Prayer in the Mass for the Dead, and the Offertory : which gives us to understand that the faithful, departed, may be damned, and that such as have believed and hoped, may suffer everlasting Torments.

4thly. That othersome therein where superstitious, as the Priests sometimes standing, sometimes stooping, sometimes kissing, sometimes crossing, sometimes joyning his hands and fingers, sometimes extending abroad his Arms, sometimes going to the one end of the Altar, sometimes going to the other, and removing the Mass-Book, sometimes

times turning his face to the People, sometimes his back, sometimes speaking aloud as all may hear, sometimes softly as none may hear, &c.

5thly. That other some were Blasphemous, as the first Collect upon *Ember-Wednesday* in *Advent*, which giveth us to understand that the Feast of *Christmas* may give us the rewards of everlasting blessedness. The first Collect on *Saturday* after *Easter*, which prayeth that by our keeping of *Easter*, we may deserve to come to everlasting joyes. The Prayer at the offering of the Host, which gives us to understand that the Host not yet Consecrated, is profitable to the forgiveness of sins, and Life Everlasting. The Prayer for the fourth *Ferie* of the *Ember* days in *Advent*, the *Tuesday* after *Passion-Sunday*, and the *Friday* in *Ember-Week* after the seventeenth *Sunday* after *Whitsunday*, which gives us to understand that fasting may cleanse us, make us worthy of Gods Grace, and bring us to the everlasting Promises. A Prayer on the Twenty third *Sunday* after *Whitsuntide*, which affirms, 1st. That God desireth to be pleased by the Hosts which the Priest offereth.

And 2dly. That God would by those Hosts have safely restored to us the same, although not yet Consecrated. The *Memento* for the Living, in which

which the Bread and Wine not yet Consecrated, are offered to God for the Redemption of Souls. A Prayer which desireth that God would accept the Bloud of his Son, the Redeemer of the World, as formerly he did the Bloud of the Beasts. And the Consecrations of Ashes, Candles, Boughs, Cheefe, Eggs, Bread, Fire, Frankinsence, Paschal and Water, wherein is given to the Creatures, that which belongeth only to God and Christ, as the Power to forgive sins, and to justifie and save.

6thly. That other some therein were Idolatry, as the Priests bowing to the Altar, his bowing to Holy Reliques hid in the Altar, and both Priests and Peoples Adoration of the Host and Cup.

And 7thly. That other some therein were Magick, as the Charming of Water and Salt, &c. and the effecting of things by charmed Images, and charmed Bells, &c.

Upon this, leaving my Friends and Fortunes beyond Sea, I came presently for England, where approving well of the English Church, I was at length (after great perswasions [by one accounted therein very eminent] to the contrary) reconciled thereunto; but was so long afterward before I got an Employ, that I was like to starve. Some of the Clergy promising me that which they never did
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perform ; and others liking me the worse for coming over from the Church of Rome : so that had it not been for some few certain persons, they would have driven me (had it been possible) back again to the Papists. After this the Right Honourable the Countess of *Feverham* (merely out of Pity) gave me a little small Vicarage, several of the Clergy then promising me in a short time to amend my condition, but they did it not. Since which the Court of *Canterbury* (notwithstanding I was Legally Instituted and Inducted by the Dean and Chapter, &c. and had peaceably at least a year and half, if not more, enjoyed my Living) finding I had not had a Certificate of my subscription to the Declaration, mentioned in the Act of Uniformity annexed to the Book of *Common Prayer* ; (notwithstanding my Legal Subscription [in all respects] to the said Declaration, and the vacancy [both at my Institution and Induction, and during the three Months the Act allows in which to have the said Certificate] of the See of *Canterbury*, in which my Living was ; so that there was neither Bishop nor Ordinary [as the said Act requireth] to give me such a Certificate) did first sequester my Living, and afterward pronounce it *ipso facto*, void, not suffering me to come into my Church, or to receive from the same any benefit. So that now I am again like to starve ; (and in all
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bability had starved e're this, had it not been for my Lord Rockingham, Dr. Lewis Rector of Benefield in Northamptonshire, and some few others, (whose late exceeding great favours shewn me, I pray God requite.) And what to do I know not: return to the Church of Rome, I will not; dig I cannot; to beg I am ashamed: and should I (could I follow any other Employ) leave off the Ministry, I should fall under the Lash of one of the Canons of the Church of England. And thus, notwithstanding I have forsook the *Romish*, and (in all respects) conformed to the *English* Church, I am in a strait every way. In fine I cannot but wonder that the Blasphemous and Idolatrous Church of Rome, should have Colleges both at Paris and at Rome richly endowed for Perverts; and the Church of England, pretending to abhorre and loath Her, should make no Provision, or afford in the least any Employ to Converts.

F I N I S.